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THE UNIVERSITY OF ALBERTA
LIFE, DEATH, AND RELIGIOUS ATTITUDES:
AN EXISTENTIAL PERSPECTIVE

by



MARTIN GREGORY JANZ

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
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For Violet and Barry

DEDICATION

First, in loving memory of my mother and brother. The painful experience of their deaths was a precious gift which brought me closer to the full awareness of the inevitability of my own. Through the pain of their deaths I was finally thrown into life.

Secondly, in memory of Dr. Ghazouly, whose manner and fact of death so vividly and deeply taught me about the often tragic consequences of the Freudian psychoanalytic method and the reductionistic view of life.

ABSTRACT

The relationship between life, death, and religious attitudes has demonstrated both considerable and contradictory research evidence. In this study all three attitudes were examined from an existential theoretical perspective. The study was conducted to examine the relationships between existentially/experientially grounded life, death, and religious/spiritual attitudes.

One hundred and twelve undergraduate and graduate Education students volunteered to complete three attitude questionnaires designed to measure specific life, death, and religious attitudes. The Seeking of Noetic Goals test (Crumbaugh, 1977), the Confrontation - Integration of Death Scale (Klug, 1976), and the Religious Life Inventory (Batson, 1976) were utilized to measure life, death, and religious/spiritual attitudes respectively. Comparisons of the relationships among these variables for the graduate sample was also made between counseling and noncounseling groups. A positive relationship was predicted between the development of existentially grounded life, death, and religious/spiritual attitudes. Specific relationships between age, sex, and the three previously mentioned variables were also predicted and examined in the research.

Differential relationships across sample groups were found between life, death, and religious/spiritual attitudes. The

penetrating emotional integration of death, rather than mere cognitive confrontation, was found to be the more salient characteristic of developing existentially/experientially grounded death attitudes. The emotional integration of death was found to be significantly related to the development of existentially based life attitudes. Counselors and women were found to have emotionally integrated the inevitability of their death to a greater degree than comparable noncounselors and men. Religious attitudes were found to both facilitate and prevent the emotional integration of death dependent on whether the religious orientation was traditionally or existentially based. Implications of specific death attitudes of the counselor for the counseling relationship are discussed. An overview and limitations of the present study is presented with suggested future research directions.

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I would like to sincerely express my deep appreciation to Dr. W. Hague, whose constant enthusiasm, encouragement, patience, and support helped me transcend my moments of self-doubt during the completion of this project. A deep felt thanks is also extended to Dr. R. Liburd and Dr. H. Tennessen for putting up with my moments of wild ranting and whose wisdom, humor, and assistance undoubtedly was much needed and appreciated.

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* * * *

CHAPTER I

INTRODUCTION

Statement of the Problem

Why do you fear your last days? It contributes no more to your death than each of the others. The last step does not cause the fatigue, but reveals it.

(Montaigne, 1965, p. 67)

The unchangeable fact of the inevitability of one's death is regarded by many existential theorists (Fisher, 1971; Guthrie, 1971; Koestenbaum, 1971; Macquarrie, 1972; Olson, 1971), philosophers (Camus, 1955; Heidegger, 1927; Sartre, 1965; Tennessen, 1966), and psychotherapists (Frankl, 1966; May, 1967; Yalom, 1980) as the primary motivational factor in man's need to seek meaning in life. The often painful awareness of one's finitude is both the primary cause of man's unique ability to transcend the limitations of his existence and paradoxically lose himself through inauthentic modes of being. Both the heights of dignity to which man can aspire and the depths of despair to which he can fall are grounded in one's struggle with the ultimate fact and question of death.

The search for meaning in life thus is bound to the ultimate search for meaning in death. The attitude taken towards death will have a significant impact on the attitude taken towards life. The manner in which the individ-

ual inevitably confronts death and the depth of penetration of such existential awareness can lead to further "integrity or disintegrity" (Tennessen, 1966) of "forgetfulness of being" (Heidegger, 1927) where the individual is significantly disengaged from any meaningful experiential contact with life and ultimately death. Tennessen (1966) describes the protective devices that the individual uses to avoid the heart-felt realization of one's finitude as ontological hebetants, measures or devices taken to dull one's emotional and/or experiential contact with life to ensure the state of forgetfulness of being. The two most safe and widely accepted ontological hebetants indicated by Tennessen are labour (both physical and intellectual) and non-integrated religion. Yalom (1980) supports the contention that religion may act as an ontological hebetant and states that traditional and/or institutionally grounded religious orientations promote the denial of death through two primary functionary modes: a) a belief in specialness, and b) a belief in an ultimate rescuer. A belief in specialness alienates the individual from experiential death awareness through fostering the belief that somehow mortality does not apply to that person in particular. The individual believes that death (in the sense of total non-being where existence on any level or dimension is extinguished) will pass him by because he is somehow different; he is one of the chosen. The belief in the ultimate rescuer functions as an ontological hebetant

through promotion of the myth that some omnipotent, omnipresent intercessor will somehow protect or save one from the eventuality of personal death (total non-being). Yalom (1980) concludes that the adoption of traditional religious orientations is often a defence mechanism against the full emotional realization and impact of the individual's ultimate finitude. Traditional religious orientations, within this context, can be utilized as a psychological and institutional barrier preventing the individual from emotionally integrating the reality of death of self and the living of an authentic life. Paradoxically religious institutions seemingly have evolved in an attempt to increase man's awareness of his ultimate finitude, while opposingly denying the anguished realization of eventual total non-being. The denial of death is facilitated by institutional religions which foster religious creed and dogma encompassing an ideology or belief structure of life after death. Thematic components of formalized and/or institutionalized religious organizations are often obsessively centered around the realization of bodily death and one's ultimate finitude in this sense, while concomitantly promoting the idea of continued existence through belief in afterlife. Although the cognitive awareness of the inevitability of death is certainly emphasized within traditionally religious bodies, the deeply heart-felt emotional anguish of death appears ultimately denied. Tennesen and Yalom contend that the full experiential aware-

ness of death is denied through religious indoctrination emphasizing a belief in afterlife. For the individual to believe in some form of continued existence after death is to basically deny the painful reality of total non-being which is death.

The functional use of traditional religious orientations as ontological hebetants thus creates the existence of perplexing relationships between the experiential integration of death and the search for life meaning. Since the development of a traditional religious orientation is contended to be a fundamental denial response to the inevitability of death as indicated by Yalom and Tennessen, the compatibility of the full emotional integration of the inevitability of death and the development of a religious and/or spiritual orientation seems precarious. The questionable nature of the positive relationship between existentially grounded death awareness and traditional religious institutions, as seen from Yalom and Tennessen's perspective, appears embedded in the nature of traditional religions' belief in afterlife.

However, the individual's basic development of an existentially based death attitude and a religious or spiritual response are not seen by all existential theorists as incompatible. Roberts (1959) in an examination of the relationship between existentialism and religious belief cites Pascal, Kierkegaard and Marcel as supporting the viability of an ex-

istential orientation and religious belief. Frankl (1975) also states that the existential search for life meaning involves the increased awareness of the spiritual and/or religious aspect of life. The spiritual aspect of life (Crumbaugh, 1971; Frankl, 1975) is seen as not necessarily "religious" in nature but as a non-material, aspirational and/or inspirational striving which may or may not include an "ecclesiastical" religious response. However, as most ecclesiastically based religious orientations emphasize a belief in afterlife, the nature of the relationship between an existentially based spiritual orientation (Frankl, 1975) and a traditionally based religious orientation appears somewhat incongruent. The nature of the incongruity lies in the fact that for Frankl the search for meaning in life lies largely grounded in the deep experiential awareness of man's finitude which is incompatible with an ecclesiastically based religious orientation and its belief in afterlife. The existential integration of death and the search for life meaning would theoretically appear thus to necessitate movement away from an ecclesiastically based religious orientation to either a more individualized and integrated religious/spiritual response or more dramatically to the denial of any form of religious orientation.

The development of a religious and/or spiritual response that would be compatible with both an existential orientation and the full awareness of death would have to

evolve from the painful tensions and conflicts resultant from such existential death awareness. Such a spiritual response would have to embrace the full awareness of death by not overtly and/or covertly supporting a belief in afterlife. Batson (1976, 1978) has both theoretically conceptualized and empirically examined such an existentially grounded religious orientation (Quest religiosity). The Quest religious orientation was defined by Batson as a religious response generated by questioning and probing of one's religious/spiritual values evolved through the often painful tensions, contradictions, conflicts, and tragedies of life.

Purpose of the Study

The general purpose of this study is to examine the relationship between: the need to seek meaning in life, the degree of cognitive confrontation and emotional integration of the inevitability of one's death, and the development of an existentially grounded religious and/or spiritual orientation. Some of the issues to be addressed by the examination of the type and extent of intercorrelations among the three previously mentioned variables are:

If the development of a traditional religious orientation necessitates a belief in afterlife does the full emotional integration of death (experiential grounding) necessitate either an atheistic or nontraditional religious orientation?



Will there be demonstrated a relationship between the individual's movement away from a traditionally religious orientation towards one that is more emotionally integrated due to the need to seek meaning in life and an increased, level of death awareness?

Is there a possible developmental tendency or relationship between death attitude, search for life meaning, and the development of an experiential (Quest) religious orientation?

Will emotional integration rather than cognitive confrontation of death play a more important role in the development of an integrated religious orientation and the need to seek meaning in life?

Will individuals who are more often confronted with the tragedies of life and are specially trained to deal with such issues (counselors) demonstrate a greater degree of death awareness and the need to seek meaning in life than comparable (non-counseling) groups?

Will sex differences be demonstrated in the measured need to seek life meaning, the level of death awareness, and the development of an experiential religious orientation?

The purpose of this study is to examine and empirically research the questions as previously stated through an analysis of intercorrelations between objective measures of death awareness, search for life meaning, and experient-

ial religiosity.

CHAPTER II

REVIEW OF RELATED LITERATURE

To facilitate a fuller and more in-depth understanding of the research questions and variables examined within this study, a comprehensive review of both theoretical and empirical foundations of related research is included. This review is divided into nine substantive sections with related subsections. The first eight sections examine theoretical and empirical materials pertinent to this study, (a) Existentialism, (b) Life-Death Interdependence, (c) Death Attitude Theory, (d) Death Attitude Research, (e) Religious Attitude Theory, (f) Religious Orientation: Extrinsic-Intrinsic Religiosity, (g) Quest Religiosity, and (h) Religion and Death Attitude Research. The last section includes an integration of related research literature.

Existentialism

The Existential Perspective

The emphasis and/or bias of this study is to examine the relationships among the search for life meaning, the awareness of the inevitability of one's death, and the development of a specific religious orientation from an existential perspective and theoretical framework. Many existential theorists, philosophers and psychotherapists contend that to define the basic existential view of man and the existential perspective within a neat package of concepts is to deny the reality of existentialism and ex-

istence itself. However, a brief overview of the researcher's interpretation of existentialism and the existential perspective is included to facilitate a more intuitive understanding of this study.

Towards a Functional and/or Heuristic Definition

Webster's New Collegiate Dictionary (1980) defines existentialism as:

A chiefly 20th century philosophy centered upon the analysis of existence and of the way man finds himself existing in the world, that regards human existence as not exhaustively describable or understandable in scientific terms, and stresses the freedom and responsibility of the individual, the irreducible uniqueness of an ethical or religious situation, and usually the isolation and subjective experiences (as of anxiety, guilt, dread, anguish) of an individual within. (p. 398)

The existential perspective is developed through an orientation towards the emotional and/or experiential integration of knowledge through direct often penetrating confrontation with the basic conditions of human existence. Tennesen (1966) refers to the existential orientation as one that emphasizes a high degree of emotional engagement in the process of discovering "truths" and is primarily a "philosophy of the heart" as opposed to the "brain philosophy" of rationalism and the "eye philosophy" of empir-

icism. The existential perspective is defined by the marked depth of integration of knowledge in that just the superficial awareness of facts is not sufficient. The acquisition of truths must be accompanied by a heart-felt "internalization and/or interiorization" of such facts to allow for "existential validation" (Tennesen, 1966) of sense data (empirical method) or cognitive data (rational method). Thus the existential perspective emphasizes the "emotional or experiential valuation" of data rather than the attainment of such information through the senses alone.

Significant recurrent themes represented in existential thought and writings, as indicated by Macquarrie (1978), revolve around man's unique awareness of such existents as freedom, decision, responsibility, finitude, guilt, alienation, despair and death. Yalom (1980) in an analysis and extensive review of the role of death in existential psychotherapy also examines the themes of freedom, responsibility, willing, isolation and meaningfulness related to the development of psychopathology and the therapeutic process. The individual's unique awareness of death as related to the living of an authentic life is an essential fact that is the core issue of most theoretical and psychotherapeutic oriented writings on existentialism. The authentic living of one's life is grounded in the degree to which the individual has emotionally integrated

the awareness of self death. The researcher's orientation and perspective towards existentialism subsumes the assumptions previously mentioned.

Life-Death Interdependence

The examination of the interdependent relationship between life and death will be discussed first from a primarily philosophical and/or theoretical orientation and then from an empirical/clinical perspective. The full understanding of the relationship between life and death is facilitated by an increased and integrated awareness of the problem and question of death. It is the researcher's bias that a full intuitive grasping of the life-death interrelationship is not facilitated by an overreliance on either perspective but that a combination of the first two elements (the rational and empirical) may increase the probability of one reaching the third essential component, the heartfelt existential validation of the life/death paradox. Inclusion of the third component is necessary for the existential grounding of the "data" offered by the first two perspectives. The full understanding or meaningfulness of this study relies most heavily on the third component.

Philosophical and/or Theoretical Background

The interrelationship between life and death has played a prominent role in much of the significant writings on existentialism. Heidegger (1927) believed that

man exists in two fundamental modes of being: (1) a state of "forgetfulness of being" and (2) a state of "mindfulness of being." The state of forgetfulness of being is characterized by the individual living in a world of things where he immerses himself in everyday diversions of life where he is "leveled down" or absorbed by the "idle chatter" constantly lost in the communal "they." Tennesen (1966) refers to these individuals as the "somitores" who seek happiness, success, joy, bliss, cheerfulness, peace of mind, and any kind of adjustment at the cost of a candid awareness of their ultimate situation and death.

In contrast, the state of mindfulness of being is characterized by the individual entering the "ontological mode of being" where one marvels not at the way things are but at the fact that they are. One is constantly mindful of both the fragility and ultimate responsibility of being. Within the ontological mode of being the individual is constantly embraced by both absolute freedom and the ultimate awareness of nothingness which is death. Tennesen (1966) refers to these individuals as the "vigilantes" who have condemned themselves to as wide awakening as possible to the awareness of the inevitability of one's death. The individual is thrown into a more authentic mode of being by the full realization that in the face of one's ultimate annihilation

petty/hedonistic behavior is constrained and the individual feels compassion for one's fellowman. May (1967) contends as one becomes fully aware of one's finitude (in that the universe can crush you at any moment and at sometime actually will through the fact of death), only then the preciousness and meaning for the capacity for authentic consciousness becomes even more significant. The awareness of death has value in that it is the source of humility and is the strongest motive for learning to be fellowmen.

Heidegger (1927) contends that the individual does not move from an inauthentic mode of being (forgetfulness of being) to an authentic mode (mindfulness of being) by just contemplation or a mere act of will. The individual must be shaken from an inauthentic mode of being by "urgent experiences" that jolt the individual from the everyday state of a forgetful existence. The deep felt emotional awareness of the inevitability of death can be the type of experience which jolts one from living an inauthentic life. Thus, often the inauthentic man avoids such experiences through various means of denial. The inauthentic man allays the dread of death by depersonalizing it into an abstract or universal concept within the context of purely biological or social phenomena. The spiritual and/or emotional nature of both life and death are lost in one stating that "one dies" rather than saying and emotionally

feeling the unavoidable fact that "I shall die." May (1981) cites the works of both Fromm (1964) and Kubler-Ross (1975) as examples of theoretical and clinical orientations that, although considering the relationship between life and death, directly deny the full emotional integration of death. Fromm (1964), representative of many clinicians with a Freudian psychoanalytic framework, states the "good man" never thinks of death (the biophilious orientation) and the individual who ponders the question of one's finitude (the necrophilious orientation) is demonstrating significant signs of psychopathology. Kubler-Ross (1975) demonstrates a far more subtle form of death denial through making the full awareness of death a mystical experience in stating that death "is like the opening of the chrysalis of the caterpillar and the emergence of the butterfly" (p. 106). May (1981) disagrees with Kubler-Ross because taking away the dread of the anxiety of death robs the individual of the impetus to make the most of life. Olson (1971) agrees with May as the courageous man will embrace the full realization of personal finitude and the resultant anguish because the full realization of death allows for the abandonment of meaningless life projects for more meaningful ones. Guthrie (1971) examined the meaning of death and concluded death can be a positive valuation process because it throws us back on ourselves to face the ultimate choice and re-

sponsibility for our being. Koestenbaum (1971) expresses similar views in stating the full awareness of death can facilitate an increased vitalization of life. The enormous anxiety generated by the full realization of the meaning of "death of myself" can act as a cathartic process towards the determination to search for a more meaningful and authentic life.

Dabrowski (1977) in creating and examining a general model of emotional and personality development also places death awareness as integral to the full development of the individual. Dabrowski contends the individual may progress through five successive developmental life levels where differential attitudes towards the life-death interrelationship are expressed. At the lowest level of emotional development (level one) the individual has no understanding of the problem of death and does not conceive of the possibility of one's ultimate finitude. Life and death are thus perceived as totally independent and the lack of awareness of death allows for the individual to live the inauthentic life in a state of forgetfulness of being. The intermediate stage of development (level three) is marked by the emergence of a slow integration and hierarchization of the problem of death as related to total self-development. At stage three death is significantly placed within the context of all human dilemmas and is one of the main existential questions. The experiencing of states of anxiety

and the development of repeated self-reflection direct the individual towards the development of a more authentic life. The last two stages of emotional development (levels four and five) further emphasize the inevitability of one's finitude to the extent that death is placed within the individual's authentic values and is interiorized or incorporated into the deeper layers of one's personality structure. Within the higher levels of emotional development death is placed in the context of all other values and facilitates the further development of values such as: the responsibility for others, universal love, permanence, the unrepeatability of one's spiritual values and bonds of love/friendship. The problem of death enriches other human problems and values resulting in a more authentic mode of being associated with Heidegger's state of mindfulness of being.

Frankl (1959) states the transitory fact of life due to man's ultimate finitude does not rob the individual of life meaning but poses a possibility for living an authentic life. The attitude one takes towards death provides for every individual the opportunity to infuse one's life with meaning. Frankl (1965) contends for the individual to find meaning and purpose in life he must ultimately find meaning in suffering and one's own death. Life inevitably confronts the individual with pain, guilt, and death which Frankl (1971) calls the "tragic triad" of

human existence. The type of attitude the individual takes towards each of these human conditions Frankl contends allows for the possibility of the individual finding meaning in life. Thus for Frankl the very conditions of human existence always allows for the possibility of the individual finding meaning in life. The relationship between the finding of purpose or meaning in life and the individual living an authentic life, however, is heatedly debated amongst existential philosophers, theorists, and psychotherapists.

Purpose In Life or Life Engagement

The review of the literature supports the theoretical relationship between the painful awareness of the inevitability of one's death and the possible development of a more authentic mode of being. However, the relationship between the development of purpose or meaning in life and the living of an authentic life remains a contentious issue between existential philosophers and theorists.

The question of the problematic relationship between the finding of life meaning and the living of an authentic life lies in how one decides to both define and find meaning in life. Yalom (1980) extensively examines the concepts of meaning in life and concludes there are two basic forms of life meaning: (a) a cosmic or religious meaning and (b) a terrestrial or secular meaning.

Cosmic meaning refers to the implication of some

grand design existing outside and superior to the individual thus invariably referring to a cosmic or spiritual order. Terrestrial meaning refers to a meaning base which is primarily secular and self-created. Frankl's definition of life meaning (1966) would be representative of the more cosmic position and reflects a primarily religious orientation where meaning cannot be created or given but must be found. Yalom (1980) argues Frankl's definition of life meaning is basically religious because it rests on the assumption there is a God who has ordained meaning for each of us to discover or fulfill. The terrestrial or secular forms of life meaning are best represented in the works of Sartre (1965) and Camus (1955) who emphatically state there is no "cosmic meaning giver" where man is thrown into a totally absurd and meaningless universe. Man must create a sense of personal meaning by taking a courageous stand by rebelling against the absurdity of the universe. A system of values and the development of meaning can only come through self-creation in the face of absurdity thus not through the divine inter-session of some cosmic deity.

These two opposing basic views on the origin of life meaning are theoretically very important because individuals who ascribe to the terrestrial origins of life meaning contend a belief in cosmic meaning is basically a denial response to shelter the individual from the full emotional impact of the inevitability of one's death. A belief in

and search for cosmic meaning would act as an ontological hebetant insulating the individual from the anxiety of death and thus an authentic mode of being. Tennessen (1966) concurs with Sartre and Camus' analysis stating that Frankl's theoretical and clinical orientation is merely another means of man's denial of his ultimate condition. No matter how subtly framed, a cosmic meaning to life acts as an ontological hebetant insulating the individual from courageously facing the absurdity of life grounded in the inevitability of death. A religious order which supports the contention of cosmic life meaning also supports the development of an inauthentic way of life when viewed within this perspective. Yalom (1980) states life meaning as proposed by Frankl is particularly a cultural artifact because of the utilization of terms such as "achievement and accomplishment", which Frankl uses as descriptors of "obvious self-evident" categories of life meaning, reveal a Westernized bias towards "doing" as opposed to "being." Yalom cites Suzuki (1960) as offering a more integrative and reflective orientation towards life which takes issues with both the achievement orientation and the very concept of purpose or meaning in life itself.

Suzuki (1960) states Western man's basic orientation to life is analytical and objective, emphasizing the understanding of the cosmos through subjugation and exploitation.

The Oriental orientation is subjective and integrative, emphasizing the experiential and harmonistic understanding of life. The Western orientation emphasizes a life meaning framework that is "doing based" and the Oriental orientation a meaning framework that is "being based." The reflective, integrative and harmonizing orientation as suggested by Suzuki (1960) does not necessarily suggest purpose or meaning in life but life fulfillment through deep experiential, integrative contact with the cosmos.

Tennessen, Yalom, and Suzuki's analyses raise both important theoretical and empirical questions about the relationships between life meaning, death awareness, religion, and authentic being. Is life meaning as described by Frankl an ontological hebetant which leads the individual away from the full awareness of death and the authentic life because of its basic religious orientation? Is any form of religious or spiritual orientation a denial of death which does not facilitate the development of an authentic mode of being? Is having found meaning or purpose in life equivalent to the development of a "doing orientation" as means of escape from an authentic anxiety based "being orientation" with its painful awareness of the inevitability of death?

Life Engagement

Yalom (1980) contends engagement rather than purpose or meaning in life is a more important and useful tool in

understanding and facilitating man's struggle with the conditions of his existence. Life engagement is a committed, deeply felt and experienced struggle with life's basic conditions, whether man has been thrown into a universe that is totally absurd or infused with cosmic meaning. The depth and type of emotional commitment and engagement involved in the process of searching for meaning in one's life is the crucial factor that may be the answer to meaninglessness regardless of its origin. Life engagement involves the deeply committed continual search for life meaning rather than the individual arriving at a state of completion where purpose or life meaning has been found. The meaninglessness or absurdity of life is made bearable through man's continual deeply engaged search for meaning and purpose. Yalom (1980) feels life engagement is a paradoxical answer to the question of meaninglessness which is compatible with the seemingly opposed views of Frankl versus Sartre and Camus' responses to meaninglessness. Switching the emphasis to the type and depth of one's commitment to the question of meaninglessness, from an orientation which is directed towards the establishing of whether there is and/or can be found ultimate meaning, voids the seemingly incompatible differences between philosophical views represented by Frankl and Sartre.

Finding meaning in life and/or death is not necessarily synonymous with having found ultimate or cosmic answers.

The researcher's perspective contends finding meaning in life may be paradoxically grounded in the fact one can never really find meaning as if it were something to be obtained owned or possessed. Finding meaning may entail a "spiritual" or "existential" orientation which involves a deeply "heartfelt" commitment to be more fully engaged in a continual struggle with all aspects of existence including the inevitability of death.

Death Attitude Theory

Overview

Death attitude research and related theory has frequently been problematic because research in this area is complex and often poorly operationalized. The researcher contends for these reasons a full understanding of this study necessitates at least a basic awareness of the concepts, issues and problems related to death attitude research. A review of related concepts and issues has been made to facilitate a more thorough understanding of the research and theory supporting the relationship between life and death attitudes.

The problem of death attitude research can be typified by Klug's (1976) analysis that up to fifty factors have been delineated and investigated in death attitude research. Liburd (1980) contends death attitude research is often confusing and problematic because of a multitude of definitions and concepts which are often

incorrectly utilized interchangeably. Confusion of use of terms between various concepts such as death and dying or death fear and death anxiety add to the complexity and misunderstanding of much of the research.

Chandler (1980), in a substantive review of death attitude research, indicates that such research can be operationalized and theorized into five substantive categories as follows: (1) Death fear (Collet & Lester, 1969; Durlack, 1972; Sarnoff & Corwin, 1959), (2) Death Anxiety (Templer, 1970), (3) Death Concern (Dickstein, 1972), (4) Death Acceptance (Dumont & Foss, 1972; Feifel, 1959; McKissack, 1974; Paskow, 1974, 1975; and (5) Death Reconciliation (Klug, 1976). Each of the substantive areas of death attitude research and related theory will be briefly mentioned to provide the reader with a basic awareness and understanding of some of the issues and concerns related to research in this area.

Death Fear

The most extensive theoretical analysis of fear of death was presented by Kastenbaum and Aisenberg (1972) as three types of death fear are suggested: (a) fear of extinction, (b) fear of afterlife, and (c) fear of the actual event of dying. Death fear theoretically is to be distinguished from death anxiety as fear of death as indicated by Freud (May, 1950) is an experienced response that has an acknowledged source of concern. Death anxiety theoret-

ically consists of a vague apprehension that something terrible will happen without knowing what, where, when, why or how. Liburd (1980) suggests the state of death fear possesses direction and objectification, while death anxiety does not possess either characteristic. Research appears to demonstrate death anxiety and non-death anxiety are frequently indistinguishable (Kastenbaum & Aisenberg, 1972; Templer, Lester & Ruff, 1974) while this is not demonstrated between death fear and non-death fear. In spite of these differences death anxiety and death fear, both theoretically and operationally, are still conceptualized and utilized in much of the research as interchangeable concepts.

The development of the operationalization of death fear with the initiation of related measurement instrumentation was first developed by Sarnoff and Corwin (1959). A brief five item scale (Sarnoff and Corwin Fear of Death Scale) was developed to examine the relationship between fear of death and castration anxiety. Individuals who experienced intense castration anxiety were hypothesized as expressing greater levels of death fear than individuals with lower levels of experienced castration anxiety. In subsequent research Lester (1967) and Collett and Lester (1969) developed a twenty one and a thirty-eight item death fear questionnaire respectively. The thirty-eight item death fear questionnaire has four independent subscales

measuring: Fear of Death of Self, Fear of Death of Others, Fear of Dying of Self, and Fear of Dying of Others. The instrumentation and subsequent study was designed to differentiate between types of death fear, Self versus Others and Death versus Dying. Lester and Collet (1969) conclude from this research that indiscriminate grouping of types of death fear is not warranted.

Death Anxiety

Kastenbaum and Aisenberg (1972) defined the most distinctive form of death anxiety as being a diffuse, very unpleasant experiential state as well as a emotional response to one's own extinction, annihilation, obliteration or ceasing to be. Both the fear of death and death anxiety demonstrate a bias that denotes death awareness as only a negative experiential state.

Templer (1970), in an attempt to measure a broader range of death attitudes, developed the Death Anxiety Scale (DAS). The DAS is a fifteen item scale originally administered to a sample of psychiatric and university students. The DAS was specifically developed to demonstrate an assessment of response set, validity, and reliability in the measurement of death anxiety. Templer (1970) found psychiatric patients who spontaneously verbalized death anxiety concerns were found to have significantly higher DAS scores than other psychiatric patients or normals. The covert association and bias between death anxiety and

psychopathology is relective of much of Templer's research. The DAS has been considered one of the more reliable measures of death anxiety. However, there is some question as to the validity of the test instrument in terms of two of its basic theoretical constructs in relation to death anxiety. First, the assumption that death anxiety is a unitary measure that accurately reflects attitudes towards death and secondly, that death anxiety is an inverse measure of death acceptance has been criticized and questioned by researchers (Dickstein, 1972; Klug, 1976).

Death Concern

The concept of death concern involves the expanded two dimensional analysis of death attitudes. The evaluation of death not only involves the affective anxiety and fear components but also the conscious cognitive contemplation of death.

Dickstein (1972) questioned Templer's assumption of the unidimensional conceptualization of death and contended death attitude research instrumentation did not assess the full dimension of death attitudes. Dickstein conceptualized and operationalized death attitude research within a two dimensional model of death concern measured by the Dickstein Death Concern Scale (1972). The Death Concern Scale assessed the degree to which individuals consciously contemplated death and the level to which they negatively evaluated it. Death concern was found to be significantly

correlated with externality (Rotter's Extrenal-Internal Scale, 1966) and a separate and distinct concept from general anxiety.

Death Acceptance

Previous death attitude research had distinctively concentrated on negative attitudes towards death, which did not allow for separation or sorting of death deniers from death acceptors. This theoretical and empirical biasing of death attitude research reflects the restricted conceptualization of attitudes towards death by both clinicians and researchers.

Ray and Najam (1974) questioned Templer's (1970) assumption of death anxiety and fear as being inversely related to death acceptance. The Templer Death Anxiety Scale (DAS) and the Sarnoff and Corwin Fear of Death Scale (1959) both demonstrated a preponderance of death anxiety and fear items with no test items measuring positive attitudes towards death. Ray and Najam developed a new death attitude questionnaire from items taken from the DAS, Sarnoff and Corwin Fear of Death Scale, as well as death acceptance items. Death fear and anxiety items were found to highly correlate with one another ($r = +.612$, $p = < .01$) and thus to have a low negative correlation with death acceptance items ($r = -.263$; $r = -.242$, $p = < .01$). The results support the contention that death anxiety and death fear items measure the same construct while death accept-

ance appears to be a separate construct. Ray and Najam contend death acceptors are individuals who still feel anxiety although they accept the fact of death, and also take a more realistic view of death and see a compatible paradoxical aspect to it.

Reconciliation with Death

Klug (1976) reviewed the existing literature related to the development of death attitudes and proposed a new two dimensional theoretical model of death awareness. Within Klug's model of death acceptance both a cognitive and affective dimension or process would be involved in one's confrontation and integration of death. Klug placed emphasis on theoretical formulations of death acceptance as offered by Dumont and Foss (1972), Feifel (1959), McKissack (1974), and Paskow (1974, 1975). The theoretical conceptualizations of death acceptance as offered by the previously mentioned individuals will be briefly reviewed. This review is conducted to allow the reader to become somewhat familiar with the theoretical developments entailed in Klug's (1976) model of reconciliation with death.

Feifel. Feifel (1959, 1969) moved beyond the previously stated attitudes of death fear and anxiety mentioning death acceptance as an alternative death attitude construct. Death acceptance was conceptualized within terms of cognitive confrontation and emotional integration. However, neither a clear nor concise theoretical and op-

erational definition of either term was offered by Feifel.

Dumont and Foss. Dumont and Foss (1972) indicated that the acknowledgement of the inevitability of death alone was somewhat limiting in death attitude research. The expansion of the death attitude construct to include both an intellectual and emotional analysis of one's finitude would allow death attitudes of fear, anxiety, and concern to be compatible with death acceptance.

McKissack. McKissack (1974) concluded that a multi-level model of death acceptance be formulated that would involve the acceptance of death on several different levels. The first level of death acceptance would involve a cognitive and intellectual consideration of the inevitability of one's own death. The second level of death acceptance would be primarily affectively oriented (including the acknowledgement of related fears, anxieties, and depression). The third level of death acceptance involves the integration of both the cognitive (intellectual) and affective (emotional) dimensions of death acceptance. The final process of death acceptance was thought to lead to a deep emotional and full intellectual grasp of the inevitability of one's finitude.

Paskow. Paskow (1974, 1975) conceptualized that death acceptance as a theoretical construct has been misleading and should be conceptualized and operationalized within the following manner:

1. Death acceptance does not imply unconditional passive acceptance excluding any feelings of fear and/or anxiety.
2. Death acceptance is not necessarily a static concept or concrete fact. That is death acceptance is a dynamic process where once it is obtained the individual cannot maintain death acceptance without continued effort both emotionally and cognitively.

Within Paskow's parameters death acceptance thus becomes a unique process rather than an achieved state.

Klug. Klug (1976) defined reconciliation with death as a two-fold process which can lead to the intellectual and emotional acceptance of death. Reconciliation of death is defined by Klug (1976) as the "deliberate intellectual acknowledgement of the prospect of one's inevitable death and the positive emotional assimilation of the consequences" (p. 32). The cognitive confrontation of death must precede the emotional assimilation of resultant feelings within the reconciliation of death construct. Affective integration of death cannot occur without a substantial amount of cognitive confrontation.

Death Attitude Research

Overview

Examination of death attitude research will be discussed to review empirical support between death attitudes and variables central to this study. A review of the research

is restricted to the variables of age, sex, life meaning, search for life meaning, counselor death attitudes, and religion. Analysis of the first five variables will be included in this section of the study. A more substantial review of religion and its relationship to death attitudes and life meaning will be discussed in a later section.

Klug (1976) and Liburd (1980) have made extensive reviews of death attitude research as related to the above mentioned variables which resulted in them being utilized as primary resource materials. The type of relationships found between death attitudes and the variables examined in this research (age, sex, life meaning, search for life meaning, counselor death attitudes, and religion) have often demonstrated contradictory results. Such contradictory results are often due to one or more of the following problems frequently associated with death attitude research:

1. Poor definition and operationalization of death attitude constructs. Whether death attitudes are defined as fear, anxiety, concern, death acceptance and/or reconciliation will determine the relationship between attitudes towards death and other variables. Terms are often mistakenly used interchangeably in much of the research.

2. The dimensionality of death attitude may determine the type of relationship with regards to other variables. Whether death attitudes are perceived and measured as unidimensional constructs (anxiety and/or fear) or multidimensional constructs (death concern and/or reconciliation with death) will determine the type of relationship with other variables.
3. The depth of analysis of death attitude will often determine research findings. Whether the researcher utilizes conscious (self-report or interview techniques) or unconscious (physiological indicators or projective techniques) measures of death attitude will often determine the type of findings demonstrated or reported.
4. The type of sample utilized in the study will frequently determine research findings. Variables such as age, sex, occupational and/or educational group, and religious affiliation and/or orientation will have an impact on death attitudes demonstrated.

A consideration of the above mentioned problems and issues as related to death attitude research should be remembered when examining death attitude research in general and as related to this study in particular. The seemingly contradictory and/or paradoxical findings may

be a product of the type and level of both theoretical and empirical analysis of the researcher rather than necessarily reflecting valid death attitude research study differences.

Death Attitude and Age

The relationship between age of the individual and type of attitude developed towards one's death has often demonstrated divergent and often conflicting research evidence. Dumont and Foss (1972) utilizing several different death attitude scales found that individuals between the ages of forty and sixty years of age manifested the highest degree of death anxiety while adolescents appeared to manifest the least. Feifel (1959) found similar results in a population made up of three divergent groups: a) a group of mentally ill patients with a mean age of thirty-six, b) a group of forty older people with a mean age of sixty-seven, and c) eighty-five normal individuals divided into subgroups of fifty young people with a mean age of twenty-six years and thirty-five professional people with a mean age of forty. The older patients, seventy years and beyond, demonstrated the highest fear of death. Within the normal population subjects between the ages of forty and fifty years had the greatest fear of death because it was perceived as a definite possibility. The results from these two studies appear to support the contention as one gets older the individual

demonstrates a greater fear of death.

However, contrasting results have also indicated the opposite relationship between death attitudes and aging in several studies. Swenson (1959, 1965) studying people fifty years and older found forty-five percent had a forward looking attitude towards death, forty-four percent death evasive and ten percent fearful. Swenson interpreted these findings as indicating that preoccupation with death did not increase with age. Blake (1969) also found higher death anxiety among adolescents than with the elderly. Bengston, Cuellar, and Ragan (1977), Feifel and Branscomb (1973), and Jeffers, Nichols, and Eisdorfer (1961) all found research evidence to support the contention that death preoccupation does not increase with age. Bengston et al. indicate subjects between the ages of forty-five and fifty had the highest fear of death and interpreted this as related to the onset of middle-age crisis and resolution of death fears. Feifel and Branscomb (1973) and Riley (1958) found a significant correlation between the development of positive attitudes towards death and aging. Whether the development of positive attitudes towards death with increased age is a separate occurrence apart from expressed death fears remains unclear in much of the literature.

More positive attitudes towards death are not necessarily synonymous with reduced death anxiety/or fear.

Klug (1976) found no correlation between age, reconciliation with death, and death anxiety. However, Klug did find a tendency for death confrontation to decrease with age. Feifel and Branscomb (1973) examined attitudes towards death on three different levels: a) the conscious level, b) fantasy level and c) below the level of awareness. Seventy-one percent of the sample admitted they were not afraid of death and those that admitted death fears were significantly younger. At the fantasy level older respondents demonstrated more positive perceptions of death and more death fear at the unconscious level of awareness. Feifel and Branscomb interpreted these findings as indicating death fear took the form of repudiation at the conscious level, ambivalence at the fantasy level, and outright negativity at the unconscious level. Blake (1969) reported similar findings in a sample of forty-five adolescents and fifty-five adults. Blake indicated adults tended to use denial much more than adolescents and felt this factor accounted for the fact adolescents report more death fear than adults. Religion appeared to act as a possible means of denial for the adult group and as a confusion factor for the adolescents. The possible differences in the relationship between the development of death attitudes and aging in the previously mentioned studies may be accounted for through the process of denial. The previous findings of a decrease

in death fear and/or anxiety may evolve from the individual's tendency to deny the reality of one's death as the individual gets older.

Several studies also demonstrated no significant relationship between the development of specific attitudes towards death and aging. Templer et al. (1971) in a sample of 2500 subjects between the ages of thirteen and eighty-five found no significant relationship between death anxiety and aging. Lester (1972), utilizing a sample of forty-six subjects ranging in age from seventeen to fifty, found no relationship between death anxiety and age. Christ (1961/1965), Swensen (1961) and Templer, Ruff, and Franks (1971) found a nonsignificant relationship between death attitudes and age. Klug (1976) states due to the often diverse measures of death attitude no meaningful conclusions can be drawn from the research. However, although there appears to be no definite correlation between death anxiety and age, a positive relationship between aging and more positive attitudes towards death is suggested. The lack of significant findings between death anxiety and age may be primarily a function of some research subjects reporting actual death attitudes (non-deniers) while other subjects reported only admitted death attitudes (deniers).

Death Attitude and Sex

Examination of empirical research investigating the

relationship between the development of specific death attitudes towards death and sex has demonstrated somewhat less contradictory findings. Dickstein (1978) examined a sample of thirty-four male and female undergraduate students on four measures of death attitudes, finding no sex differences related to specific death attitudes. Feifel and Branscomb (1973) found no sex differences in death attitudes in a sample of 371 terminally ill patients. Bengston, Cuellar and Ragan (1977) in an extensive study of 1,221 male and females ranging in age from forty-five to seventy-four found no correlation between attitudes towards death and sex. These results were consistent with those presented by Christ (1961/1965), Rhudick and Dibner (1961/1965) and Swenson (1961). The lack of significant correlational patterning between sex and specific death attitudes may be a function of death attitude research problems as previously mentioned.

However, contrasting evidence has been found to support the contention males and females demonstrate both different types and strengths of attitudes towards death. Lester (1967) in an examination of Middleton's (1936) data, contended that males have a less affective reaction to death than females. However, males were more likely to think about the inevitability of death than females. Diggory and Rothman (1961) found women also feared death of others (nurturance orientation) and dying of self (dissolution

of the body) more than men. These research findings (Diggory & Rothman, 1961/1965; Lester, 1967, 1972) suggest possible sex biased and/or stereotypical responses to the inevitability of death.

Examination of the relationship between death anxiety (measured by Templer's Death Anxiety Scale, 1970) and the individual's gender has yielded more consistent results. Templer (1970) found females consistently scored higher on measures of death anxiety than males for all age groups. Immarino (1975), Templer, Ruff, and Franks (1971), Chiapetta, Floyd, and Mc Seveney (1976), and Brown (1974) all demonstrated results similar to Templer's (1967) original research. Klug (1974), utilizing the DAS with a sample of subjects ranging in age from eighteen to sixty-four, found within all age groups, that females demonstrated higher death anxiety scores. However, Klug also found that there were no significant differences in the levels of death acceptance and conscious contemplation of death. In a review of the literature Klug (1976) concluded women report consistently higher levels of death anxiety when a unidimensional measure of death anxiety (DAS) is employed. However, research evidence also seems to support that men consciously tend to confront and develop a more positive attitude towards death than women. Klug (1976) cautions that due to the diverse measures employed in ascertaining attitudes towards death, only tentative conclusions can be

drawn as to the exact relationship between the development of specific death attitudes and sex.

Death Attitude and Life Meaning

The relationship between death attitudes and life attitudes has received limited attention in much of the research. Particularly notable is the absence of research in the area of life meaning and the development of specific death attitudes. Bolt (1978), Duke (1977), and Durlack (1972), utilizing both the DAS and the Purpose in Life Test (Crumbaugh & Maholick, 1964), found a significant negative correlation between reported life meaning and death anxiety. McCarthy (1975) examined a sample of nuns and Roman Catholic female undergraduate students and found a significant negative correlation between death fear and life meaning. Rauchway, Peller and De Vito (1980) found that individuals who placed a high value on self, experienced significantly less death anxiety than those who had a low self-image. Rauchway et al. interpreted these findings as supporting Frankl's (1965) concept of will to meaning in that those individuals who experienced meaning in life were less afraid to die. Neimyer and Chapman (1980) investigated the Sartrean contention that a person would view death as threatening to the extent that their primary life projects (ideals) were unrealized or incomplete. The individual who has actualized his primary life projects will find death considerably less threatening and life more meaning-

ful. They found that those individuals who thus felt their primary life projects were relatively complete experienced significantly less death fear than those who had not. Individuals who experienced a high degree of split between Self and Ideal Self reported significantly more death thoughts.

Wesch (1970) and Klug (1974) found the level of self-actualization (measured by the Personality Orientation Inventory, Shostrom, 1974) was inversely related to the individual's reported death anxiety. Klug (1976), utilizing a sample of 223 male and female church going subjects between the ages of eighteen and sixty-four, found high self-actualizers scored higher on levels of both death confrontation and integration as measured by the Confrontation-Integration of Death Scale (CIDS). High self-actualizers also measured significantly lower on levels of death anxiety (DAS) than low self-actualizers. Klug (1976) interpreted these findings as indicating positive attitudes towards death facilitated human development. Similar findings were demonstrated by Pratt (1974) in examining the influence of a death education laboratory as a medium for influencing feelings and/or attitudes towards death. Pratt found that individuals who attended a Death and Self-Awareness Workshop developed significantly increased levels of meaning in life (as measured by the Purpose in Life Test) when compared to a matched control

group. Individuals who attended the workshop also experienced a significant increase in death fear, initially higher death awareness, and lower reported meaning in life. Pratt stated both the participation in the workshop and completion of the Fear of Death Scale by themselves increased the experienced levels of fear of death of oneself. The research demonstrates somewhat contradictory data indicating increased purpose in life is negatively correlated with increased death anxiety but also is positively correlated with increased death fear. Additional research problems are suggested in Pratt's study in that mere completion of death attitude questionnaires may induce both cognitive and/or emotional change. Such unplanned experimental effect may confound variation in measurement scores on dependent measures. Thus death attitude questionnaires may act in much of the research as both a dependent measure of an explored experimental variable but also as an experimental condition or effect in and of itself. Related to this issue is whether death attitude questionnaires are in actuality measuring "state and or trait" death attitude characteristics. If the completion of the testing instrument induces specific cognitive and/or emotional (defensive) reactions then interpretation of such data becomes more difficult. Data taken from questionnaires under such conditions may lead to interpretations as follows:

- (1) Distinct and stable trait characteristics of the individual's actual death attitudes as intended.
- (2) Unintended measures of a temporary (state) measure of the individual's attitude towards the inevitability of death. Such conditions may be associated with some level of death denial.
- (3) Some combination of the first two conditions with resultant distortion of test results and increased complexity of data interpretation.

Death Attitude and Search for Life Meaning

The relationship between the individual's need and/or desire (motivational factors) to seek meaning in life and the development of specific attitudes towards one's inevitable death has been ignored in research studies. Theoretical analysis and formulation from particularly within an existential framework has strongly suggested increased death awareness may lead to the development of a more authentic life. Klug's (1971) research supports the positive relationship between increased death reconciliation and development towards a more authentic (self-actualized) mode of existence. However, the relationship of death awareness as a positive facilitator of the desire or need of the individual to seek meaning in life and/or greater authenticity has not been empirically researched. The researcher contends lack of theoretical analysis and empirical investigation between these two constructs reflects the "negativistic

conceptualization" of both constructs. The works of Ray and Najam (1974) and Klug (1974, 1976) demonstrates death attitude research has been conceptualized and empirically investigated within a positive, growth enhancing, framework. However, the need to seek meaning in life has largely been conceptualized and empirically explored within a framework of psychopathology and/or emotional illness." The Seeking of Noetic Goals Test (Crumbaugh and Maholic, 1964) was developed to measure the degree to which the individual lacks meaning in life and the need to search for such life meaning. Yarnell (1972) in a validation study of the Seeking of Noetic Goals Test (SONG) found SONG scores to be positively correlated with measures of anxiety, depression and negatively correlated with measures of ego strength and purpose in life (PIL). Crumbaugh (1977) utilizing a population of 420 psychiatric patients and 206 non-patients, found patients demonstrated significantly higher SONG scores than non-patients. Crumbaugh (1977) utilizing a population of 420 psychiatric patients and 206 non-patients, found patients demonstrated significantly higher SONG scores than non-patients. Crumbaugh (1977) also found that individuals who had received therapeutic treatment showed a significant decrease in SONG scores. The seeking of meaning in life appears within this context to be correlated and/or conceptualized with the development of psychopathology.

However, an alternative perspective of the need to

seek meaning in life may be conceptualized within a more positive and growth enhancing framework. Utilizing Dabrowski's (1977) model of "psychoneurosis" (p. 199), which emphasizes neurotic tendencies to be examined within the framework of positive development potential, the need and/or desire to seek meaning in life may be seen as a measure of the individual's ontological development. Conversely, Purpose or Meaning in Life as measured by the PIL may also be examined within a more widely conceptualized framework. Having found purpose or meaning in life for some individuals may signify a blockage in emotional development through the successful attainment of ontological hebetants. Such ontological hebetants thus insulate the individual from the full experiential realization of death and an authentic mode of being. The positive relationship between general anxiety, psychoneurosis, and SONG scores demonstrated in research (Crumbaugh, 1977; Crumbaugh & Maholick, 1964; Yarnell, 1972) provides empirical support for the need to reconceptualize the search for life meaning within a more positive framework.

Research demonstrating a negative relationship between death anxiety and finding purpose and/or meaning in life (Bolt, 1978; Crumbaugh & Maholick, 1964; Duke, 1977; Durlack, 1972; McCarthy, 1975; and Rauchway, Peller & De Vito, 1980) can also be conceptualized as providing

empirical evidence supporting the contention that finding meaning in life is a function of possible denial of death (ontological hebetation). The researcher contends, with the reconceptualization of the above mentioned research evidence, the need to seek meaning in life may also be viewed as a possible valid indicator of authentic life engagement. A positive relationship between the need to seek meaning in life and death reconciliation would provide an empirical base for the reconceptualization of both the need to seek meaning in life (SONG) and having found meaning and/or purpose in life (PIL). Such reconceptualization would include the following central parameters:

- (1) The need to seek meaning in life may also be conceptualized as an indicator of positive life engagement and a positive motivational indicator of the individual's striving for a more authentic life. Correlates of psychopathology or neuroticism are to be viewed as socially unsanctioned attempts to avoid and/or realize the painful awareness of man's ultimate finitude and the full responsibility for living an authentic life.
- (2) Finding meaning or purpose in life may also be conceptualized as a possible indicator that the individual has found effective means or avoidance

mechanisms (often socially sanctioned) of death denial and thus living an inauthentic life.

Counselor Death Attitudes

An examination of the Cumulative Subject Index of Psychological Abstracts (1927 to 1980) under the subject headings of: Counseling, Counseling Attitudes, Counselor, Death and Dying, and Death Attitudes, demonstrated an almost complete lack of research on counselors' attitudes on death. Three research articles (Lester, 1971; Manganello, 1977; Pipitone-Rockwell, 1974) found some correspondence between counselors' attitudes towards death and possible implications for counseling. The limited amount of research on counselors' attitudes towards death and its relevant impact on the counseling process appears to speak to both counselors and researchers about the possible denial of death attitude by these professionals. Counselor death attitude research avoidance is particularly notable when such lack of research is contrasted with the plethora of death attitude investigations directed towards other groups. May (1980) contends that the therapist and particularly psychiatrists often avoid death issues because of the therapist's need to maintain the illusion of invincibility. May states for the therapist to confront and acknowledge the fact of inevitable death, he has also to "join the club of the human, the club of the finite, the vincible; the club of poignant mortals" (p. 108).

Taken within this context the lack of empirical investigation of the psychiatrist's, therapist's and/or counselor's attitudes towards death does not appear surprising.

One group of helping professionals who have received considerable attention with regards to the effect of death attitudes on the helping relationship is nurses. Chandler (1980) in a review of the research literature on the effect of death attitudes on the nurse's helping relationship found the following:

- (a) Nurses used avoidance behavior and routinization of interactions with the terminally ill (Glasser & Strauss, 1965; Kastenbaum & Aisenberg, 1972; Pearlman, Strosky & Dominick, 1969; Schultz, 1978).
- (b) Death experiences of nurses were associated with increases in death anxiety (Gow, 1977; Lester 1974).
- (c) Death experiences of nurses were associated with a reduction in the quality of health care received by the terminally ill (Denton & Wisenbaker, 1977).

The implications of these research findings for the counselor and the counseling process remain uncertain but both theoretically and practically crucial in their possible implications for therapy. The level of death acceptance and denial experienced by the counselor and

and its impact on the counseling process remains to be empirically demonstrated because of the lack of research in this area. However, some tentative research has delineated possible tendencies towards counselor death attitudes and their impact on the counseling process. Lester (1971) found staff of a suicide prevention centre (psychologists, social workers, and non-professional therapists) did not differ on two measures of death fear from a matched control group. However, the suicide prevention centre workers did demonstrate lower death fear. Feifel, Hanson and Edwards (1967) found physicians had a greater fear of death than a matched control group and interpreted these findings as indicating that the medical profession thus was chosen as a means to control death fear. However, Pepitone-Rockwell (1974) found after examining a group of psychologists, suicidologists, psychiatrists and funeral directors that nonsignificant differences were found on levels of death anxiety (DAS). Significance was found in the response rate of those completing the DAS with psychologists and suicidologist having the highest response rate and psychiatrists the lowest. The differences in response rate between the different professional groups on measures of death anxiety could be interpreted as a more valid indicator of actual death attitudes. Lower response rates could be interpreted as indicating feelings of death anxiety, fear, and/or denial. Manganello

(1977) examined whether variables such as attitude towards afterlife, fear of death and death denial effect the counselor's level of empathy while interviewing the terminally ill. Manganello found those who feared death the least (possible death deniers) had a low level of empathy and those with high levels of death fear (possible death acceptors) had high levels. While interviewing the terminally ill those counselors with a low death fear demonstrated a decrease in empathy and an increase in death fear (denial response). Counselors who used denial as a primary defence mechanism had the lowest empathy level and empathy was found to significantly decrease with only this group while interviewing the terminally ill. Counselors who used denial occasionally experienced no significant change in fear of death after interviewing the terminally ill. Manganello concluded the assessing of death denial in training programs for helpers, whether physicians, psychiatrists, nurses, counselors, gerontology workers and clergy, should be an essential component of any counselor training program. If such workers are working with the terminally ill, then the importance of such training becomes ever more crucial. Manganello's (1977) study provides some empirical support and validation that death attitudes (particularly death denial) can negatively interfere with the counseling process by decreasing the counselor's level of empathic responses.

However, the degree to which counselors are death acceptors as compared to equivalent other groups of non-counseling individuals has not been investigated. Chandler, (1980) investigated attitudes among nursing students and found nurses did not differ in terms of levels of cognitive confrontation with death but did differ significantly on levels of affective or emotional integration of death. Nurses who demonstrated above average levels of death reconciliation indicated an awareness that they were death acceptant. Nurses who demonstrated a below average level of death reconciliation stated they did not handle the resultant feeling about death well. Chandler concluded the affective or emotional integration of the inevitability of death is probably the more salient characteristic of death reconciliation. Lester (1971) in a comparison of suicide prevention counselors and a matched control group found nonsignificant differences in the level of death fear. No research has been reported comparing the levels of death acceptance (death reconciliation) of counselors to comparable noncounseling groups. A review of previous research (Chandler, 1980; Klug, 1976; Manganello, 1974; Pepitone-Rockwell, 1974) suggest the following possible findings in a comparison of counseling and non-counseling groups on levels of death acceptance (death reconciliation):

- (1) Differences in levels of death reconciliation

would most likely be demonstrated in the emotional integration of death rather than in the cognitive confrontation of death (Chandler, 1980).

- (2) Counselors may demonstrate a significantly greater degree of death reconciliation than non-counseling equivalent groups (Klug, 1976; Manganello, 1977; Pepitone-Rockwell, 1974).

Religious Attitude Theory

Overview

The development of religious orientations and its relationship towards the development of specific death attitudes is difficult to assess from a review of the research literature. Many of the problems associated with death attitude research in particular are also found in the empirical investigation of religion. How one defines religion, variables examined, type of measurement, methodology and related instrumentation all contribute to both the data obtained and related interpretations of such data. The focus of this study is to concentrate on the functional rather than substantive characteristics of the individual's religious orientation. Whether one's religious orientation facilitates increased death awareness and greater levels of life engagement (search for life meaning) is the central perspective of this research. The functional/substantive dichotomization of the individual's religious orientation is recognized as primarily

a heuristic, conceptual, and empirical tool as the function of a particular religious orientation is often determined by its substantive characteristics.

The institutionalization and/or depersonalization of religion, as demonstrated in part through increased levels of religious creed and dogma, has from an existential/humanistic perspective a major psychological and experiential impact on the spiritual nature and function of religion. The role of religion as related to increased death awareness and life engagement (search for life meaning) is crucial because of the opposing views within existential theory as to the value of traditional if not all religious orientations. Some existential theorists (Camus, 1955; Sartre, 1965; Tennessen, 1966) contend religion has no constructive function in the development of the individual's full and existentially grounded realization of death. Religion in the traditional/institutional sense acts as an ontological hebetant alienating the individual from an authentic mode of being. The question whether any religious/spiritual orientation (in the widest sense of the word) can facilitate full realization of the inevitability of death and the ontological development of an engaged search for life meaning or authentic mode of being remains. The humanistic or Quest religious orientation may be a religious/spiritual framework compatible with the full emotional integration of one's finitude and the search

for life meaning. A review of the conceptual and empirical evidence related to the development of a religious/spiritual orientation are examined. Particular attention is paid to the theoretical and conceptual developments which lead to the humanistic and/or Quest religious orientation. Both the Quest/humanistic and traditional/institutional religious orientations are discussed in context to their relationship to the development of an integrated death awareness and search for life meaning (life engagement). The humanistic/Quest religious orientation as conceptualized by Batson (1976, 1977) is examined as a possible spiritual and/or religious "non-answer" to the paradoxical nature of life and death.

Humanistic Religiosity

A review of some of the central theorists who have proposed a humanistic model of religious development and/or orientation will be examined to facilitate a fuller understanding of some of the problems seen in the traditional and/or institutional religious frameworks. The essential tenets of the humanistic religious framework will also be discussed to further delineate the theoretical constructs crucial to a fuller understanding of the humanistic religious perspective. The humanistic model of religion or religious orientation as presented in the literature (Allport, 1966, 1967; Batson, 1976, 1977; Dabrowski, 1977; Frankl, 1975; Fromm, 1950; James, 1958; Jung, 1933; Maslow, 1970; Tillich, 1952; Whitehead, 1926) emphasizes the individualistic and

experiential nature of religion. The humanistic religious orientation is usually in direct opposition to the institutionalized religious frameworks offered by formalized religious bodies.

Whitehead. Whitehead (1926) examined religion within the context of its collective organized framework and associated religious dogma, stating both factors are crucial in preventing the individual from developing a personal religious experience. When religion develops as a collectivity it appeals to the psychology of the herd rather than to the solitariness of the individual. Whitehead states religion is what the individual does with his solitariness and evolves through three distinct stages if it is to become truly satisfying. Religion evolves first from a stage where God is seen as a void to a state where God is seen as an enemy. Finally religion evolves where God is seen as a companion in life. Thus Whitehead sees religion as solitariness, for if the individual is never truly solitary she/he is also never truly religious.

Jung. Jung (1933) in examining the spiritual problem of modern man, stated organized religion and the church are directed towards the belief in afterlife and immortality of the soul, rather than toward facilitating a truly religious experience. Jung (1938) contends organized religion is a substitute for individuals who will not and/or cannot develop truly religious experiences. The religious experience as

defined by Jung often involves an increased awareness of the tragic aspects of life. Organized religious creed and dogma insulates the individual from experiencing such painful life realization. Spiritual change occurs as a result of "an uglier face being put on the world" (p. 212). The world and ourselves become so ugly that we are inwardly directed which is the true significance of spiritual change. For Jung true religious development involves individual confrontation with the painful and tragic aspects of life and oneself.

Tillich. Tillich (1952) contends organized religion sanctions a system of religiosity which offers the individual a means of resisting the often painful anxiety of guilt and death, through collective endeavors such as religious creed and dogma. Faith as defined by Tillich is primarily experientially based with far less emphasis on cognitive and/or theoretical concepts of God and religion. For Tillich faith is defined as the experience of self transcendence gained during moments of confrontation with the full emotional realization of death and the awareness of the inescapable fact of one's ultimate finitude. The development of religious/spiritual orientations occurs often as a result of the heartfelt realization of the inevitability of non-being (death). Tillich describes three essential components of faith as:

- (1) The experience of being which is present even in the most radical manifestation of non-being;

- (2) The dependence of the experience of non-being on the experience of being and the dependence of the experience of meaninglessness on the experience of meaning;
- (3) The experience of being accepted during the most radical and painful experiences of despair when there is nobody and nothing that accepts.

Tillich's (1952) theoretical conceptualization of faith entails both an emphasis on realization of total non-being (death) and the paradoxical nature of existence, as meaning is dependent on meaningless, and being on experiences of non-being. The individual's religious experience and sense of faith is grounded in the often painful moments of the full realization of both paradoxical/tragic conditions of life.

William James. William James (1958) concluded there are two basic forms of religiosity conceptualized in totally opposite forms. James dichotomized religious orientations into religion of the "healthy minded" (called the once born Christian) and the religion of the "sick soul" (called the twice born Christian). The once born Christian has an incapacity to bear prolonged suffering and sees things optimistically, excluding evil from conscious awareness. The twice born Christian has the capacity to bear the pessimistic and tragic aspects of life. Thus one's religious development is based on the fact of deliverance where the

individual must "die to an unreal life before he can be born into the real life" (p. 171). The once born Christian develops religious values through striving for righteousness, while the twice born Christian's religious values evolve through struggling with the sins and tragedies of the world. The once born Christian's religious values are evolved as a result of the denial of existential realities such as pain, guilt, and death. The twice born Christian's religious values evolve because of the painful awareness of such existential realities.

Maslow. Maslow (1964) stated individuals forget about the experiential subjectivity of religion and redefine religion within the context of habits, behaviors, and dogma. Maslow sees such a religious orientation as empty, bureaucratic, conventional and primarily legalistic in nature. Through the alienating/distancing effect of religious bureaucracy the religious experience within the framework of organized religion becomes antireligious in nature. Maslow contends organized religion is a vehicle for communicating pseudo-personal religious experience through ritualized symbol, ceremony, words, and activities, to those individuals who are not able or willing to develop personal religious experiences themselves. Maslow defined the religious/spiritual experience as a "peak experience" which each individual experiences on his/her own. Maslow contends individuals who adhere to conventional religious organizations may be doing so as a

defence against the often painful and exhilarating personally religious experience.

Frankl. Frankl (1975) defined the humanistic or existential religious orientation as man's search for ultimate meaning in life. Frankl states the concept of religion in its widest sense goes far beyond the narrow concepts of God as promulgated by the representative of denominational and/or institutional religions. Traditionally religious institutions portray God as a being who is primarily concerned with being believed in by the greatest number of believers. If the individual believes in God, then everything will be okay. Frankl states it is an absurd contention of many institutionalized religions that certain uniquely human experiences (such as faith, hope, and love) are conceived as being attained through command characteristics of the church. Religion within this context impedes the individual's development towards a highly religious experience. For Frankl the personally religious experience often is a transcendent function which evolves through the individual's struggles with such existents as loneliness and death.

Dabrowski. Dabrowski (1977), utilizing his theory of multilevel emotional development, examined religious development within the theoretical structure of five levels of emotional development. At the lowest level of emotional development (level one) religion is primitive and natural-

istic with its primary function being preservation of the individual or group. At level two the individual develops a superficial attitude towards God, experiencing some minor degree of respect for divinity. Within levels three to five, the individual experiences religion as a continual development of a hierarchy of values which becomes more and more uniquely individual and personal being related to increasing feeling of shame, guilt and sincerity. The development of a more emotional, experiential, and personally religious orientation is paralleled by the individual's increased emotional awareness and integration of the inevitability of death. Religious development thus necessitates an expanding reliance or dependence on experiential and personal factors grounded in the increasing awareness of the tragic aspects of life.

Although there are some major differences amongst the previously mentioned major theorists' definitions of an authentic religious/spiritual response, there is also substantial agreement on the major factors which constitute religion from a humanistic and/or existential framework. These primary substantive characteristics are as follows:

- (1) The truly religious experience is delineated by its uniquely individualistic and personal nature.
- (2) Religion primarily evolves as a positive response to the often tragic and painful conditions of existence such as: death, guilt, shame, suffering, and anxiety.

- (3) The truly religious experience is just that, a deeply felt personal experience which is grounded in the emotional impact upon the individual and not on institutionalized religious creed or dogma.
- (4) The truly religious experience and/or orientation does not tend to isolate the individual from the tragedies of life, but coextensively makes the individual more sensitive to existential realities such as death.
- (5) Traditionally religious organizations and/or orientations, with associated religious creed, dogma, ritual, and collectivization, tend to isolate the individual from the full emotional awareness and realization of the often tragic and painful existents of life. For many individuals the primary function of institutionalized and collective religious organizations is to specifically insulate the individual from both authentic religious experience and the tragedies of life.

The definition and conceptualization of religion within either a humanistic or traditionally religious framework may vary considerably dependent upon the religious orientation of the individual. The Webster New Collegiate Dictionary (1980) defines religion in the following ways:

- (1) the service and worship of God or the supernatural;
- (2) commitment or devotion to religious faith or observance;
- (3) archaic: scrupulous conformity;
- (4) a personal set or institutionalized system of religious attitudes, beliefs, and practices;
- (5) a cause, principle, or system of beliefs held to with ardor or faith.

The definition which parallels the Quest religious orientation examined within this study would be a blend of definitions two, four (with substantial exclusion of the institutional system) and five.

Religious Orientation: Intrinsic-Extrinsic Religiosity

A brief review of the theoretical and empirical evidence related to the development of particular religious orientations will be reviewed. Particular attention will be directed towards theoretical and empirical developments as related to the works of Allport and Ross (1966, 1967) and Batson (1977, 1978). This review is conducted to both theoretically and empirically illustrate the problems associated with organized and/or traditionally religious orientations which led to the development of Batson's Quest religious orientation.

Theoretical Analysis

Allport (1966) examined the relationship between racial prejudice and organized religion, finding the majority of

church attenders and religious groups demonstrated significantly greater prejudicial attitudes than nonreligious and/or nonchurch attending individuals. Allport conceptualized two types of religious attitudes or orientations: a) the Extrinsic religious orientation and b) the Intrinsic religious orientation.

The Extrinsic religious orientation is characterized by the development of a religious attitude and/or framework where the individual utilizes religion as a means to nonreligious ends. Church membership and general religious orientation is maintained primarily to facilitate communal types of group membership for the enhancement of nonreligious goals. Allport described such nonreligious goals as provision of a sense of safety, social standing, solace, and an endorsement of one's way of life. The Extrinsic religious orientation develops a strong sense of group identity which facilitates a sense of specialness with those individuals within one's group. A strong sense of in-group and out-group dichotomization is suggested as the probable cause of strong prejudicial and racist attitudes. Yalom (1980) also contends that a belief in specialness is one of the primary ways death denial is developed and maintained by individuals. A belief in specialness is defined or characterized by Yalom as a feeling that deep down the individual is somehow different in that the rule of mortality thus somehow applies to others but certainly

not him/herself. The Extrinsic religious orientation viewed from an existential perspective similar to that espoused by Yalom and Tennessen, could be seen as merely a religious vehicle to deny the inevitability of death.

The intrinsically religious attitude and/or orientation is characterized by the individual utilizing religion as an ultimate end in and of itself. Religion for the intrinsically religious person is the supreme value. These individuals were hypothesized (Allport & Ross, 1966, 1967) as internalizing the religious creed and dogma at a deep level without reservation. Thus within the Intrinsic religious orientation the individual serves religion rather than religion serving the person. Allport stated serving God and the Church is for the intrinsically religious person the primary and master motive in life. Worship of God and one's religious devotion becomes synonymous with life itself. Yalom (1980) contends the second of two primary ways in which the individual denies the inevitability of death is a deep belief in the ultimate rescuer. A belief in the ultimate rescuer is characterized by a deep human belief in the existence of an omnipotent intercessor, a force or being that eternally observes, loves, and protects us. Although such a being may allow us to venture close to the abyss (nonexistence) it will ultimately rescue us. The Intrinsic-Extrinsic (I-E) dichotomization of traditionally religious orientations within Yalom's existential

framework thus may be theoretically perceived as a qualitatively different means of death denial.

Empirical Support

Allport and Ross (1967) developed the Religious Orientation Scale (ROS) to empirically investigate the Intrinsic-Extrinsic dimension of religious orientation. The ROS is a self-report Likert response questionnaire designed to specifically measure the Intrinsic-Extrinsic religious continuum. The ROS has been one of the primary research instruments utilized in much of the research related to the scientific investigation of religion and religious attitudes. Allport and Ross (1967) found that extrinsically religious churchgoers reported significantly higher prejudicial attitudes than the intrinsically religious and nonreligious and/or non-church attending individuals. Feagin (1965), utilizing a sample of Southern Baptist church attenders, found extrinsically religious groups were significantly more prejudicial than the intrinsic group. Rasche (1972) found reported religious dogmatism or closed cognitive style to be significantly correlated with consensual (Extrinsic) religiosity and not with committed (Intrinsic) religiosity. These studies appear to support Allport's (1966, 1967) Intrinsic-Extrinsic conceptualization of religion.

However, more recent research has indicated major problems with the I-E continuum both on conceptual and operational parameters. Hunt and King (1971) in an ex-

tensive review and evaluation of Allport's I-E continuum indicated major conceptual and methodological problems with Allport's religious orientation classification in general, and the ROS in particular. Factor analytic studies of the ROS by researchers (Keene, 1976; King & Hunt, 1969; Mongahan, 1967) have reported several components of religiosity beyond Allport's two dimensional model. McConahy and Hough (1969), utilizing factor analytic analysis of the ROS, found most items loaded heavily on the Extrinsic religious dimension. Extrinsic items loaded heavily on an instrumental/selfish dimension, while Intrinsic items had low loading over several scattered factors. Hunt and King (1971) interpreted these and other findings as indicating the operational definition of Intrinsic religiosity has not been satisfactorily defined, nor has a questionnaire been developed that satisfactorily measures the Intrinsic religious dimension. Hunt and King also concluded the I-E continuum may be measuring a more generalized personality variable associated with secular life.

Quest Religious Orientation

Theoretical Analysis

Batson (1976) examined the I-E continuum and its relationship to prejudicial attitudes and contended one of the primary problems of the research was the measurement of prejudice from self-report questionnaires alone. The negative relationship between racial prejudice and Intrinsic

sic religiosity may be only a product of "reported socially desirable" responses, rather than measures of genuine racial attitudes. Batson (1976) operationally defined and measured a third dimension of religiosity (Quest) examining it's relationship to racial prejudice. The newly conceptualized Quest religious orientation was defined by Batson (1976) as a religious attitude where religion is viewed by the individual as an endless process of probing and questioning generated by tensions, contradictions, and tragedies in life/society. The Quest religious orientation is not necessarily aligned with any formal religious institution but evolves from a process of continually asking "whys" about the structure of life itself. Batson's three dimensional model of religiosity was composed of religion as Means (Extrinsic religiosity), religion as an End (Intrinsic religiosity), and religion as a Quest. Each of these three areas of religiosity were operationalized within Batson's (1976) Religious Life Inventory (RLI).

Empirical Analysis

Batson (1976) examined a sample of forty-two theological students and found no differences in reported racial prejudice as measured by the Social Problems Questionnaire (Harding & Shuman, unpublished). Intrinsic and Quest religious orientations demonstrated a negative skew towards racial prejudice. However, there were demonstrated significantly different results on the types of actual "helping

behavior" between religious orientations. Both Intrinsically and Extrinsically religious individuals were observed in an experimentally controlled social situation designed to assess whether individuals would actually come to the aid of a person (experimental confederate) appearing distressed. No significant differences were found between Intrinsic and Quest religious oriented individuals in the frequency of involvement in coming to the aid of the confederate. However, a significant difference was found in the "qualitative type" of assistance offered. The Quest religious individuals were sensitive to the needs and desires of the experimental confederate, often leaving the confederate alone (freedom and responsibility orientation) if the confederate expressed such wishes. In contrast, the Intrinsically religious helpers responded to the confederate by offering the "proper form of behavior or assistance," often totally insensitive to the expressed needs of the experimental confederate. Batson (1976) interpreted these findings as indicated the Intrinsically religious individual may not only be a "religious conformist" but also tends to demonstrate such behavior in other life areas. This conforming attitude, reflected in adherence to the dominant ideology of the church and/or normative society, tends to make the individual a religious and social ideologue insensitive to the needs of others.

Batson, Naifeh, and Pate (1978) made further analysis

of religious orientation, social desirability, and prejudicial attitudes and found the Quest religious orientation was the only religious orientation which demonstrated true non-prejudicial attitudes. When the social desirability factor was controlled in the research both behaviorally and/or self-report questionnaires the Quest religious orientation was the only group not demonstrating racially prejudiced attitudes. Both the Extrinsic and Quest religious orientations did not positively correlate with social desirability (Marlowe-Crown Social Desirability Scale, 1964). The Extrinsic religious orientation group, which demonstrated significant prejudicial attitudes, did not care about social desirability thus expressing prejudicial attitudes. The Quest religious group, which also did not overly concern themselves with social desirability (externality of values), did not demonstrate significant prejudicial attitudes reflecting a personal internalization of values. The Intrinsic religious group demonstrated a significant awareness and/or concern with external social values (social desirability) thus indicating prejudicial attitudes when social desirability was controlled. The demonstration of racial prejudice for the Intrinsically religious individuals when social desirability is controlled speaks to the lack of internalization of values for this group. Batson et al. (1978) interpreted these findings as indicating that previous research demonstrating a negative relationship between self-report measures of Intrinsic

religiosity and racial prejudice as primarily a factor of social desirability. The Quest religious orientation group was the only religious orientation which demonstrated a significant negative correlation with expressed racial prejudice. Batson et al. (1978) interpreted these findings as indicating the Quest religious orientation correlated negatively with "antisocial behavior" (such as prejudice and discrimination) while correlating positively with prosocial behavior such as compassion for one's fellowman. The dissonance between professed "religious values" and "experientially lived values" for both the Extrinsic and Intrinsic religious groups could be interpreted as indicating a significant lack of "existential grounding" of professed religious values.

Kahoe and Meadow (1981) examined the works of Allport and Batson, formulating a developmental perspective on religious orientation. Kahoe and Meadow conceptualized religious development as progressing through a sequence of four forms or levels of religiosity: (1) Extrinsic, (2) Observance, (3) Intrinsic, and (4) Autonomous or Quest. The Extrinsic form of religiosity is characterized as a self-serving foxhole religion where religious values do not result in any lasting life change after precipitating crisis. The Observance religious orientation was viewed as a religious system where the teaching of an afterlife of bliss predominated. The religious afterlife emphasis was conceptualized as a means to

soothe existential anxieties and the threat of nonexistence. The Intrinsic level of religious development was conceptualized similar to the Batson et al. (1978) model, with emphasis on turning from self to abstract (nonintegrated) religious ideals. These three levels of religious development appear to reflect many of the theoretical assumptions postulated by Yalom (1980) and Tennessen's (1966) analysis of the hebeticational (experiential/existential dulling) properties of traditional religious orientations, with particular applicability to the denial of one's ultimate finitude. The Autonomous (Quest) religious orientation is a thoroughly autonomous religious faith which is antagonistic towards the interests of organized religion. Kahoe and Meadow delineate factors such as critical thinking, abstract intelligence and higher education (particularly in the disciplines of philosophy and abstract sciences), as promoting the development of the Autonomous religious orientation. The tendency to isolate religious experience from other areas of thinking and life was considered the primary factor which works against the development of religious autonomy. Examining Batson's model of Quest religiosity, the development of a heartfelt, deeply experiential, awareness of the tragic aspects of life would also be preeminent in the development of an Autonomous religious/spiritual orientation.

Religion and Death

Overview

A brief review of the literature related to death and religious attitudes will be examined to demonstrate both the conceptual/empirical findings and problems related to such research. Similar problems associated with death attitude research in general are also found in research examining the relationships between death attitudes and religion. Such problems often result in research which yields contradictory, confusing, and paradoxical data with related problematic interpretations. Major research problems lie in the multitude of theoretical and operational definitions of both death attitudes and religion.

Liburd (1980), in a review of the literature on death attitudes and religion, found few research studies (Christ, 1961/1965; Immarino, 1975; Templer & Dotson, 1970) which reported no relationship between religion and death attitudes. However, several studies have also reported both positive and negative correlations between death anxiety/fear and religion. Feifel (1959) investigated the mentally ill and normals of varying ages and found the religious subjects were more fearful of death. Alexander and Adlerstein (1959) found both religious and nonreligious individuals viewed death within a negatively toned affective concept. However, the religious and nonreligious expressed qualitatively different death attitudes. The nonreligious viewed death as a natural end of life and placed emphasis on death's relationship to life. In contrast, the religious

tended to keep death a conscious matter and stressed the importance of afterlife. Feifel and Branscomb (1973) found religious individuals still exhibited increased death anxiety at an unconscious level although a positive reaction to death was reported on a conscious level. Feifel and Branscomb interpreted these findings as indicating religion does not seem to be capable of completely filtering out the fear of death at deep levels of awareness. Feifel (1974) stated religion most often was described as an avenue and/or mechanism for coping with death. Jeffers, Nichols, and Eisdorfer (1961) found substantial differences reported amongst the elderly in their death attitudes. Individuals who demonstrated lack of death fear also had a belief in afterlife, a literal interpretation of the Bible, and death references had strong religious connotations. Similarly Templer (1972) found death anxiety to be significantly correlated with a belief in afterlife, a strong literal interpretation of the Bible, and strong affiliation (group identification) in religious belief. Archterber-Lawlis (1978), in an examination of the terminally ill, found that strong belief and support of one's religion entails the functional denial of terminal illness/death through the utilization of religious beliefs. Hoelter and Eply (1979) made an analysis of the religious correlates of death fear, finding no significant correlations between religiosity and two uni-dimen-

sional death fear scales. Religious orthodoxy was found to be positively correlated with death fear for significant others, fear of conscious death, and fear for the body after death. These results were interpreted as suggesting religiosity may reduce certain death fears while increasing other aspects of death fear. Fear of the unknown aspects of death were felt to be directly dealt with through religious belief systems. Minear and Brush (1980) examining suicidal ideology, death anxiety, and religiosity, found individuals who were supportive of the right of people to commit suicide were anxious about their own death, had more seriously considered their own suicide, and were much less religiously committed. Atheistic and agnostic religious affiliations had the most accepting attitudes about suicide both in terms of causes and related values. The nonreligious were much more likely to embrace suicide as an option when life becomes too difficult, although they did not feel suicide was a legitimate option when life was no longer meaningful. Duke (1977) examined meaning in life and death acceptance with the terminally ill, finding the nature of religious faith had a nonsignificant impact on death attitude. Roman Catholics who demonstrated a high level of life meaning were judged as being quite accepting of death. Manganello (1977) investigating counselor empathy in working with the terminally ill, found those who viewed afterlife as a reincarnation had the lowest fear of death

and the lowest empathy level in working with the terminally ill. Individuals who thus perceived afterlife as either, 1) a spiritual continuance of an individual's life after death in which God can either reward or withhold reward according to one's past behavior, or 2) a spiritual continuance of an individual's life after death, had higher levels of death fear and empathy working with the terminally ill. Swenson (1961) found that individuals with strong fundamental religious convictions and activity demonstrated a more positive attitude towards death than those with less fundamentalist religious views.

The equivocal and contradictory findings demonstrated in much of the research literature on religion and death attitudes is substantially a product of both poorly defined and limited conceptualization of religious and death attitude constructs. The unidimensional conceptualization of both religion and death attitude, as well as the utilization of a multitude of instrumentation and methodological procedures, has made both the comparison and interpretation of research in this area extremely problematic. An analysis of more specific and clearly delineated types of religious and death attitudes may lend more substantial and meaningful data. However, a review of the existing research does appear to demonstrate some possible trends in the relationship between death and religious attitudes. Several of the research studies (Alexander & Alderstein, 1959; Arch-

terber-Lawlis, 1978; Feifel, 1959, 1974; Feifel & Branscomb, 1973; Hoelter & Eply, 1979; Manganello, 1977; Templer, 1972) found the religiously oriented to be more fearful and or/anxious about death thus using religion as a coping mechanism (possible denial through belief in afterlife) for the awareness of death more than the nonreligious. These studies can be interpreted as supporting the contentions of Yalom (1980) and Tennessen (1966) that religion acts as a denial process for the full existential awareness of the fact of ultimate death. Other studies (Duke, 1977; Jeffers, Nichols, & Eisdorfer, 1961; Minear & Brush, 1980) have also indicated that religious individuals were less afraid of death and/or more acceptant. Whether the religious were more acceptant of death due to "actual acceptance" or as a result of the death denial process (belief in afterlife) is difficult to ascertain from the research.

The often equivocal and contradictory findings demonstrated in much of the research is frequently a product of poorly defined and limited conceptualization of both religion/religious orientation and death attitudes. Confusion also exists between clearly delineated differences between death denial and death acceptance. The integration of death (death acceptance) as defined by Klug (1976) is qualitatively different from the acceptance of death through the adherence to traditional religious dogma and related belief in afterlife, particularly as defined by Yalom and Tennessen. A

more extensive and selective analysis of specific types of religious orientations and death attitude may lend more substantial and meaningful data.

Religious Orientation and Death Attitude

An attempt to analyze specific types of religious orientations and death attitudes was investigated utilizing the I-E continuum or dimension of religiosity (Allport & Ross, 1966, 1967) in relation to specific death attitudes. Kahoe and Dunn (1975) found death concern was negatively correlated with Intrinsic religiosity. Extrinsic religiosity was positively correlated to death fear and dogmatism. Minton and Spilka (1976) examined multi-dimensional measures of religion and death outlook finding Extrinsic (consensual) religion to be positively correlated with negative death outlooks. Intrinsic (committed) religion failed to correlate with either negative or positive death outlooks. Intrinsic (committed) religion failed to correlate with either negative or positive death outlooks. A sense of powerlessness was associated with a developed negative death outlook. Spilka, Minton, Sizemore and Stout, (1977) examined personal faith and death concern finding Intrinsic religiosity associated with more positive death attitudes. Positive death views were reported as a belief in afterlife, eternal reward and courage. The Extrinsic religious group associated death with views of loneliness, pain, indifference, the unknown, forsaking de-

pendents and a natural end. McCarthy (1975) examined 150 nuns and female undergraduate students on the I-E dimension of religiosity and found no differences between groups on death anxiety (DAS) or purpose in life (PIL). A positive correlation was found between the number of years a nun was in the religious life and Extrinsic religious orientation. Everts (1978) examined an Intrinsically religious group and found people more Intrinsically religious were also more self-actualized and reported less fear of death. Patrick (1979) found fear of death was negatively related to Intrinsic religiosity and positively related to Extrinsic religiosity for Christian respondents only. A comparison of Buddhist respondents suggested Christians had more positive attitudes towards death than Buddhists. These differences were interpreted as being attributed to each of the religious groups having different goals. The Buddhist goal was associated with cessation of one's being or "Nirvana," while the Christian goal being the continuation of life through the immortality of the soul. A belief in immortality of the soul was associated with decreased levels of death fear.

The delineation of religion into Extrinsic and Intrinsic religious components appears to demonstrate more consistent findings, particularly with regards to Extrinsic religiosity. Fear of death and negative death attitudes were more consistently associated with Extrinsic religiosity.

However, Extrinsic religiousness demonstrated conflicting data, being associated with both negative and nonsignificant death attitude correlations. Research has also demonstrated the Intrinsically religious have more positive death attitudes but also no different death attitudes than the Extrinsic religious orientation. The Extrinsic dimension of religion appears to be a more valid and/or discrete religious construct than the Intrinsic categorization. The problems associated with the Intrinsic religious dimension as stated by Hunt and King (1971) clearly exemplify both methodological and theoretical problems with Intrinsic religiosity. The lack of consistent findings between death attitudes and Intrinsic religiosity in retrospect seems hardly surprising. The I-E continuum of religious orientation examined within the existential framework/perspective, as proposed by Tennessen (1966) and Yalom (1980), would suggest that functionally both religious orientations are similar. The Intrinsic and Extrinsic religious orientations serve as mechanisms for death denial which may only be qualitatively different forms of death denial. The Quest religious orientation as proposed by Batson (1976, 1978) and Reconciliation with Death as proposed by Klug (1976) offers an alternative and possibly more constructive avenue for research examining the relationship between religion and death attitudes.

Integration of Research Literature

An examination of research into the substantive areas of death attitudes, life meaning, and religion/spirituality has demonstrated considerable complexity and confusion in much of the research evidence. Theoretical constructs, research methodologies, and related data interpretations have all yielded a vast array of quantitative data often refuting research evidence and interpretations previously found. To continue such quantitative research utilizing the same theoretical constructs and investigative perspective seems highly unlikely to yield consistent and meaningful results. However, the evolution of both theoretical constructs and research methodologies has already begun to delineate problems and limitations of previous research. These new developments in death attitude, life meaning, and religiosity/spirituality research have also paradoxically pointed towards a new direction or trend in continuing research in these areas. A qualitative reorientation in one's theoretical and investigative perspective may also result in a creative resynthesis and analysis of research findings. A theoretical and investigative reorientation, as examined from an existential perspective, may yield not only a new cohesiveness to past research but also new directions for future research and more meaningful questions to be ascertained.

The purpose of this literature review was to familiarize the reader with the existing research findings, concept-

ualizations, and interpretations of existing research in the hope the reader may be more aware of both the complexities and limitations of previous research. However, more important is the reader's awareness of the need to gain a new perspective on existing research which may entail both a new investigative orientation and conceptual analysis. The major areas of conceptual and investigative transformation have occurred in the areas of death attitude, life meaning, and religious orientation. Each of these areas will be examined briefly.

Firstly, the development of Klug's (1976) death reconciliation construct has allowed for the examination of death attitudes within a cognitive and affective dimension. Related to this reconceptualization of death attitude is the possibility of affective death components (death fear, anxiety, concern, and acceptance) being examined within a life enhancing context, both theoretically and empirically.

Secondly, the development of Batson's (1976, 1978) Quest religiosity construct has allowed for the examination of religious/spiritual orientations within a humanistic and/or existential perspective. The reexamination of traditional religious orientations, as related to both the enhancement of life meaning and the development of death attitudes, allows for the possibility of a less positive relationship between traditional religious orientations and pos-

itive psychological development. More importantly, the conceptualization of the Quest and/or humanistic religious orientation allows for a specific religious/spiritual orientation to be compatible with both an authentic search for life meaning and an existentially grounded death awareness. The problems associated with traditional religious orientations, in that they tend to alienate the individual from authentic life engagement and experiential death awareness (Tennessen, 1966; Yalom, 1980), need not necessarily apply to all religious/spiritual orientations.

Thirdly, the reexamination of the search for life meaning and purpose in life constructs, as operationalized by Crumbaugh (1977) and Crumbaugh and Maholick (1964) respectively, raises both theoretical and empirical questions about both constructs. The finding of a sense of purpose in life may be a measure of the individual's ability to become disengaged in an authentic struggle with life and inevitably death issues. The need or motivation to find meaning in life may be a more genuine indicator of the individual's desire to be authentically engaged with life/death concerns and issues. The desire to seek meaning in life can be reconceptualized as a positive developmental/motivational indicator rather than being perceived as an indicator of psychological dysfunction (Crumbaugh, 1977). The reconceptualization of the need to seek meaning in life

within a positive developmental/existential context may demonstrate new research findings as related to both the existential awareness of death (death reconciliation) and specific religious orientations (Quest).

The three primary variables previously mentioned have all been reconceptualized and examined within an existential perspective. The development of an existential perspective as related to both previous and future research developments hopefully will lead to a better understanding and analysis of death and religious attitude research. It has been from this specific perspective that the literature review has been conducted and summarized.

CHAPTER III
METHODOLOGY AND RESEARCH PROCEDURES

Description of Sample

9 The sample of this study consisted of 112 students enrolled at the University of Alberta in Education and Educational Psychology programs (80 undergraduate education students and 32 graduate educational psychology students). The 32 graduate students were comprised of 15 Counseling and 17 Noncounseling students. Subjects consisted of a cross-section of male and female students from both groups. Due to the totally voluntary nature of the subjects' participation in the study any attempt to obtain equal numbers of students as related to factors such as age, sex, and educational status was considered extremely difficult and not attempted. The large number of subjects needed to ensure adequate statistical analysis in terms of (a) increasing the probability of higher response rates on the test-retest portion of the study and (b) to increase the probability of making meaningful correlational analysis of dependent and independent measures, was weighed against the possible biasing of the sample on levels of sex, age, or educational status. The possible biasing of the sample was deemed subordinate to the need to increase the rate of response on test-retest measures and the need for a large enough sample to make adequate correlational analysis.

The education student population was chosen on the

assumption of "relative" similarity of socio-economic status within the two student groups and to a lesser degree between the graduate and undergraduate samples. The relative stability of both groups as related to accessibility for test-retest purposes was deemed an important consideration in choosing this particular sample for research purposes. The general educational status of both graduate and undergraduate samples was assumed to be relatively similar within each of the educational groups and to a lesser degree between educational groups. The Education subjects were also chosen to obtain a sample which had a relatively homogeneous age variable within each of the graduate and undergraduate groups, with a significant degree of variation in age between these groups. Tables I, II, and III contain the relevant sample characteristics and statistics on both independent and dependent measures.

Subjects were approached during class time and asked to anonymously respond to each of three attitude questionnaires administered to them in a class setting. All subjects were given the three questionnaires and a specially coded envelope into which they put their questionnaires when completed. All subjects were asked to complete the questionnaires as soon as possible and return it to a designated postal box. At the time of the initial administration of the questionnaire all subjects were informed that a second administration of one of the questionnaires would occur two weeks from

the initial administration of the first three questionnaires. All subjects were informed of the totally confidential nature of the research and asked to place their sex and age data on one sheet of the questionnaires. All subjects wrote their names and coded questionnaire number on a separate sheet of paper with both the initial and retest questionnaire administrations. Coded questionnaire numbers were utilized in making comparisons of test-retest data for each subject in all of the samples. After the initial presentation of questionnaires, all subjects were given only the Religious Life Inventory (RLI) after a two week period.

Questionnaire Instructions

The procedures and instructions to all subjects were the same for both administrations of the questionnaires. No other further instructions were given to the subjects other than those written on the face page of each of the three questionnaires. Illustration of these various instructions for each of the attitude questionnaires are as follows:

Religious Life Inventory (RLI). This questionnaire includes some commonly heard statements about one's religious life. They are very diverse. Your task is to rate your agreement or disagreement with each statement on a 9-point scale ranging from: strongly agree (1) to strongly disagree (9). Try to rate each of the statements, not

leaving any blank. If you find a statement that is particularly ambiguous, please circle your response and explain the difficulty in the margin. Work rapidly, not brooding over any statement too long. There is no consensus about right or wrong answers; some people will agree and others will disagree with each of the statements.

An example of a question on the Religious Life Inventory (RLI) is illustrated as follows:

1. The church has been a very important factor for my religious development.

Strongly Disagree

Strongly Agree

1 2 3 4 5 6 7 8 9

Confrontation Integration of Death Scale. Instructions:

This is a death attitude questionnaire. It will take about twenty minutes to complete. It consists of a variety of statements concerning some attitudes towards death.

All of these questions can be answered by simply making a checkmark with a pen or pencil. If you are not sure of any answer please give your honest opinion or make an estimate. We are not interested in right or wrong answers. We want to know what you think and feel. Please give your own personal reactions, not the reactions you think are expected. First impressions are usually the best in such matters. Please work as rapidly as you can. Thank you again for your cooperation regarding your participation in this research and in your filling out these questionnaires.

An example of a question on the Confrontation-Integration of Death Scale (CIDS) is as follows:

1. I avoid discussing death when the occasion presents itself.

Strongly
Disagree

Disagree

Agree

Strongly
Agree

Seeking of Noetic Goals Test (SONG). Directions:

For each of the following statements circle the number which most nearly represents your true feelings.

1. I think about the ultimate meaning of life:

1 2 3 4 5 6 7
Never Rarely Occasionally Sometimes Often Very often Constantly

Note: Some potential subjects exercised the option of refusing to participate in the research and the subjects of the study were consequently all volunteer.

Research Instruments

The research instruments used in this study were chosen specifically for their unique ability to measure the specific attitude traits related to this area of research investigation. The Seeking Of Noetic Goals test (SONG) was chosen as an easily administered and scored attitude questionnaire measuring the individual's need and/or desire to seek life meaning. The Confrontation-Integration of Death Scale (CIDS) was chosen as a unique measure of both cognitive confrontation and affective integration of death or death acceptance questionnaire. The CIDS is the only known test

that measures both cognitive and affective dimensions of death acceptance specifically examined in this research. The Religious Life Inventory (RLI) was chosen as a religious attitude scale because of its unique ability to measure a experiential/existential religious orientation called Quest religiosity. Each of these three research instruments are discussed more fully in the following section of this research. Because of the complexities and difficulties associated with obtaining permission from test developers and producers of research questionnaires, the attitude scales utilized in this research have not been included in the appendix of this study.

The Seeking of Noetic Goals Test (SONG)

The first research instrument examined in this study is the Seeking of Noetic Goals Test (SONG) designed and developed by Crumbaugh (1977). The SONG is a Likert-type response questionnaire designed to assess motivation to find purpose or meaning in life. The SONG is an attitude scale derived from a logotherapeutic orientation and framework, having its conceptual basis in Viktor Frankl's (1955, 1959) concept of will to meaning. The type of motivation the scale measures is related to what Frankl calls the "noetic dimension," having its derivation from the Greek word "nous" meaning spiritual or of the spirit. The spiritual or inspirational/aspirational aspect of man may be but is not necessarily religious in nature. The will to meaning is reflected in man's striv-

ing for the "higher" or non-material side of life. Finding meaning and purpose is not a matter of accumulating things but rather of performing some life task that causes one to gain some type of feedback, real or imagined, now or in the future, of appreciation, communication, and acceptance from one's fellows. Frankl (1969) further defines the noetic dimension as follows:

What matters is not the features of our character or the drives and instincts per se, but rather the stand we take towards them. And the capacity to take such a stand is what makes us human beings.

Taking a stand towards somatic and psychic phenomena implies rising above their level and opening a new dimension, the dimension of noetic phenomena, or the noological dimension--in contradistinction to the biological and psychological ones. It is that dimension in which the uniquely human phenomena are located.

It could be defined as the spiritual dimension as well. However, since in English "spiritual" has a religious connotation, this term must be avoided as much as possible. For what we understand by the noological dimension is the anthropological rather than the theological dimension. This also holds for "logos" in the context with "logotherapy." In addition to meaning "meaning,"

"logos" here means "spirit"--but again without any primarily religious connotation. Here "logos" means the humanness of being human--plus meaning of being human!

Man passes the noological dimension whenever he is reflecting upon himself--or, if need be, rejecting himself; whenever he is making himself an object--making objects to himself; whenever he displays his being conscious of himself--or whenever he exhibits his being conscientious. In fact, being conscientious presupposes the uniquely human capacity to rise above oneself, to judge and evaluate one's own deeds in moral and ethical terms. (pp. 17-18)

The SONG is a unidimensional scale in which the degree of motivation to find meaning in life is comprised of a total score derived from individual scores on each of 20 test items. Scoring the test is merely the arithmetic addition of the twenty circled numbers indicated by the testee. The range of possible scores on the SONG is 20 to 140 with 20 indicating no desire to seek further meaning in life and a score of 140 indicating high motivation to seek meaning in life.

The normative cutting score in the possible range from 20 to 140 is 79, half way between the means of 73 for "normal" and 85 for "abnormal" populations. The standard deviation for the normals is approximately 14 whereas for the pat-

ients it is 15. The test was normed (Crumbaugh, 1977) on an abnormal population of 420 patients (128 therapy patients, 30 methadone patients and 262 alcoholics) and a population of 206 normals (19 seminary students, 64 mixed college students and 123 college freshmen).

SONG Validity. Construct validity of the SONG is indicated by verification of the prediction that "abnormal" or patient populations would score consistently higher than normal or "nonpatient" populations. The hypothesis and prediction was lack of purpose or meaning in life may cause emotional illness. Thus, patient populations would tend to demonstrate an increased need to find meaning in life which would be demonstrated by higher SONG scores. Crumbaugh (1977), in a study of 420 patient and 206 nonpatient populations, found patient demonstrated significantly higher ($p = <.000001$) SONG scores than did nonpatient populations. Further, a consistent negative correlation was demonstrated as predicted between the SONG and Purpose In Life Test (Crumbaugh, 1968). The Purpose In Life Test (PIL) was specifically constructed to measure the degree to which the individual has found meaning and purpose in life. The range of correlations between the SONG and the PIL was from $r = -.27$ to $-.52$.

The SONG has also demonstrated predictive validity when it has been used in conjunction with the PIL to predict the success of treatment intervention. In an alcohol

treatment unit Crumbaugh (1977) found general regimen patients (nonlogotherapy treatment groups) showed an insignificant "increase" in SONG scores after therapy, while three logotherapy groups showed a significant "decrease" in SONG scores ($p = < .02$). If therapy was successful it was predicted SONG scores would go down, indicating less motivation to find meaning in life. If an individual demonstrated low PIL scores and high SONG scores, the likelihood of therapeutic treatment was increased. However, if the individual demonstrated low SONG scores and low PIL scores the likelihood of therapy being effective in treatment of the individual was greatly decreased.

SONG Reliability. Crumbaugh (1977) analyzed the reliability of the SONG correlating odd and even test items of the scale in a combined sample of 158 cases (30 methadone patients, 19 seminary students, 64 general college students, and 45 male alcoholics). The resultant product-moment correlation was $r = +.71$ and when Spearman-Brown corrected $r = +.87$.

Administration and Scoring of the SONG. No time limit was set for subjects to complete the SONG other than being asked to complete and return the test as soon as possible. The test items were scored using a six category Likert-response option: the response options ranged from "never" scored 1 to "constantly" scored 7. Test items numbered 1, 2, 4, 8, 10, 11, 16, 17, and 19 were scored in the direction of one to seven. Item numbers 3, 5, 6, 9, 12, 13, 15,

and 20 were scored in the direction of seven to one.

The Confrontation-Integration of Death Scale (CIDS)

The second research instrument utilized in this study is the Confrontation-Integration of Death Scale (CIDS) designed and developed by Klug (1976). The CIDS is a Likert-type response option questionnaire developed to assess the reconciliation with death construct. Death reconciliation is defined by Klug as the individual's ability to confront thoughts about death and integrate the resultant feelings in such a way as to enhance life meaning. Within the CIDS two factors are represented and measured by the scale: a) a death confrontation factor and b) a death integration factor. The first component or factor (death confrontation) is comprised of total score derived from the addition of individual scores on test items: 1, 6, 8, 9, 11, 12, 14, and 17. The confrontation of death component is defined as the deliberate conscious contemplation of one's own inevitable death. The second factor or component (death integration) is comprised of a total score derived from the addition of individual scores on test items: 2, 3, 4, 5, 7, 10, 13, 15, 16, and 18. The integration of death component is defined as the positive emotional assimilation of the consequences of death confrontation.

Scores on the eight item (death confrontation) scale range from 0 to 32 with all items attempting to assess an individual's willingness to reflect on death amidst feelings

of fear, concern, and anxiety. A high score reflects greater death confrontation than would lower scores. The score on the ten item (death integration) scale ranges from 0 to 40 with all items attempting to assess the extent to which an individual has assimilated thoughts and feelings about the prospect of death in such a way that life is more meaningful. A high score reflects a greater degree of death integration than would low scores.

For the purpose of this study a third component of reconciliation with death was incorporated into the research. Total death reconciliation (TOTAL) was conceptualized as the degree to which the individual cognitively confronted (CONF) and emotionally integrated (INTEG) both thoughts and emotions about the inevitability of one's death. Total death reconciliation was conceptualized in this research to facilitate examination and understanding of how Total death reconciliation varies with changes in levels of the need to find meaning in life and the development of a Quest religious orientation. Total death reconciliation is comprised of a Total score derived from addition of the eighteen consecutive death attitude test items (numbered 1 to 18).

The Total death reconciliation measure(s) is thus comprised of a total score derived from the summation of individual scores found on the first two components (death confrontation and integration) of the CIDS. If an individual got a score of 22 on the death confrontation compon-

ent and a score of 32 on the death integration component of the CIDS his/her Total death reconciliation score would be 55. Individual scores on the Total death reconciliation component of the CIDS could range from 0 to 72. A high score would reflect a greater degree of Total death reconciliation than would a low score.. Examination of inter-correlations between cognitive (confrontation) and affective (integration) components of the CIDS with its Total death reconciliation scores gives the researcher information as to the relative role each plays in the development of reconciliation with death.

CIDS Validity. Research (Klug, 1976) has indicated, as predicted by the reconciliation with death construct, the CIDS demonstrates a positive correlation ($r = +.33$) between death confrontation and integration and a negative correlation thus between Templer's (1970) unitary construct of death anxiety (confrontation and DAS, $r = -.36$; integration and DAS, $r = -.22$). Death anxiety was measured by the utilization of Templer's Death Anxiety Scale (DAS). The CIDS exhibits a low positive correlation between thinking about death and integrating the thoughts and feelings which arise as a result of such contemplation. The CIDS also demonstrates a low inverse relationship between thinking about death, integrating feelings about death in a positive (life enhancing manner), and feeling anxious about death. Klug's research provides some support for the val-

idity of the reconciliation of death concept and its measurement through the use of the CIDS.

CIDS Reliability. Klug (1974, 1975), in examining the reliability of the CIDS, found a test-retest reliability coefficient of .59 for the confrontation items and .55 for the integration items after a time lapse of five weeks between test-retest administrations. This data was obtained using a sample of 42 female student nurses. Kuder-Richardson coefficients were found to increase the correlations to .81 and .85 for the confrontation and integration items respectively, when a second sample of 178 subjects was utilized. A third sample of 245 subjects yielded Kuder-Richardson coefficients of .78 for the confrontation items and .85 for the integration items.

Administration and Scoring of the CIDS. No time limit was set for subjects completing the CIDS other than being requested to complete and return the questionnaire as soon as possible. The CIDS was scored using a four category Likert-type response option: strongly agree, agree, disagree, and strongly disagree. The eight test items designed to measure death confrontation (1, 6, 8, 9, 11, 12, 14, and 17) were scored in the direction of four to one. The ten test items designed to measure death integration (2, 3, 4, 5, 7, 10, 13, 15, 16, and 18) were scored in the direction of one to four.

The Religious Life Inventory

The third research instrument utilized in this study is the Religious Life Inventory (RLI) designed and developed by Batson (1976). The RLI is a 27 item Likert-response option questionnaire developed to assess Batson's three dimensional model of religiosity. The RLI was specifically designed to assess the degree to which an individual is directed towards three primary modes of religious orientation: (a) External mode associated with Allport's (1966) Extrinsic dimension of religiosity, (b) Internal mode associated with Allport's (1966) Intrinsic dimension of religiosity and (c) Interactional mode associated with Batson's (1976, 1978) Quest dimension of religiosity. For the purposes of this study, only the Interactional mode of the RLI (Quest dimension) was scored and assessed. The Quest dimension of religiosity is defined by Batson (1976) as a personal religious framework which has evolved through a process of being aware of and responding to the tragedies of life. The Quest motivated religious individual views religion as an endless probing and questioning generated by tensions, contradictions, and tragedies in individual lives and society. The Quest religious orientation is not necessarily aligned with any formal religious institution or creed and such individuals are continually raising "whys" both about the existing social structure and about the structure of life itself.

Of the total 27 test items designed to measure the

three dimensional model of religious orientation, nine items measure the interactional/Quest mode. RLI test items 2, 4, 10, 12, 14, 16, 22, 24, and 25 measure the Quest religious orientation. All Quest test items were weighted in the direction of one for a strongly disagree response ranging to 9 for a strongly agree response. However, test item numbers two and 12 were scored in the opposite direction as indicated by the response of the testee. For example if on item number 12 the response indicated was eight it would be scored a two in relation to agreement with Batson's Quest religiosity construct. All other Quest items were scored as indicated by the number circled by the testee. Scores on the nine item interactional mode (Quest religious dimension) of the RLI can range from 9 to 81, with all items attempting to assess an individual's response towards the Quest dimension of religiosity.

RLI Validity. Research (Batson, 1976) has demonstrated both discriminability and internal consistency of test items within the RLI. The total 27 items of the three scales of the RLI were subjected to three-factor varimax principal component analysis and only five items of the nine External items loaded heavily on the "External Component." Mean loading for the External scale was .38 with four items loading .45 or above. All nine items of the Internal scale loaded heavily on the "Interactional Component" of the RLI. Mean loading for the Internal scale

of the RLI was .57 with all items loading above .45. Seven of the nine Interaction (Quest) items loaded most heavily on the "Interactional Component" of the RLI. Mean loading for the Interactional (Quest) scale was .47 with six of the nine items loading above .45. These factor loadings were demonstrated within a sample of 67 seminary students. Batson (1976) interpreted the factor patternings as supportive of his three dimensional model of religiosity which is measured by the RLI.

Batson (1976), to further provide evidence for the internal validity of the RLI, examined the intercorrelations of the RLI with the Doctoral Orthodoxy Scale (DOS; Batson, 1967), and the Religious Orthodoxy Scale (ROS; Allport & Ross, 1967). The Intrinsic scale of the ROS correlated positively with both the Internal scale of the RLI ($r = +.61$) and the ROS ($r = +.62$). Both correlations were found to be significant at the .0001 level. However, as previous researchers (Keene, 1976; King & Hunt, 1969; McConahy & Hough, 1969; Monahan, 1967) have found, the Extrinsic and Intrinsic scales of the ROS demonstrated a stronger interrelationship than was expected ($r = +.41$). The External scale of the RLI correlated more closely with the Intrinsic and Doctrinal Orthodoxy components than with the Extrinsic scale of the ROS as predicted. This demonstrated either the External scale of the RLI lacked validity or that both internal and external rewards might be

important motivational factors for the establishment of the External religious orientation. These findings were interpreted as providing general convergent validity for the RLI. The six scales of the three tests (RLI, DOS, and ROS) were subjected to a varimax rotated three-factor principal component analysis. The principal factors were designated Religion as Means, Religion as End, and Religion as Quest. The principal component analysis accounted for 80% of the variance of the six scales. The highest component loading analysis of the interscale relationships for the six scales were: (a) .90 between Extrinsic items of the ROS and Religion as Means, (b) .87 between the Internal scale of the RLI and Extrinsic items of the ROS, (c) .77 between the Intrinsic items of the ROS and Religion as an End, and (d) .95 between the Interactional scale of the RLI and Batson's (1976) component designation of religion as a Quest. The Interactional scale of the RLI and the Quest component had by far the most distinct factor loading. The principal component analysis of the Interactional scale of the RLI appears to support the construct of religion as a Quest. However, all factor loadings related to the six scales of the three religious orientation questionnaires may be spuriously high due to the limited number ($N = 67$) of subjects used in the factor analytic studies.

Batson (1976) administered the RLI to a sample of 18 students who responded to an advertisement for psycholog-

ical research to test the generalizability and discriminant validity of the RLI. The sample consisted of eight students solicited from a nondenominational evangelical group and seven social service organization individuals. It was predicted the evangelical group would score highest on the Religion as an End component and be relatively unconcerned with Religion as a Quest. The social service organization sample was expected to score highest on Religion as a Quest component. As predicted, the evangelicals scored higher on both Religion as a Means (Extrinsic) and an End (Intrinsic). The social service group scored significantly higher on only the Religion as a Quest dimension of the RLI.

Batson, Naifeh and Pate (1978), utilizing a sample of 51 general psychology students (20 males and 31 females), examined the principal component analysis of responses to the six religious orientation scales previously mentioned. Batson et al. found a Varimax-rotated three factor structure very similar to results demonstrated earlier (Batson, 1976). The close similarity between factor structures in the two research studies was interpreted as providing further support for the generalizability and discriminant validity of the RLI.

Batson (1976, 1978) offers little external criterion measures and/or comparisons to establish some form of external validity for RLI. External validity comparisons

have been made to a limited degree with the External and Internal scales of the RLI but none for the Interactional (Quest) scale. Concurrent validity data has been absent in Batson's research particularly with the Interactional scale of the RLI. Crumbaugh and Meehl (1955) define concurrent validity as being established when one test which measures a particular construct or domain is compared to another purportedly measuring the same or compatible construct. A high intercorrelation of the more established test with the test being validated adds support for the external validity of the test being validated. Part of this study was directed toward establishing some measure of concurrent validity for the Quest dimension of the RLI. In this study, the Quest scores of the RLI were correlated with those of the SONG to establish a level of concurrent validation for the Quest scale of the RLI. Both the Quest scale of the RLI and the SONG are purported to measure a spiritual and/or religious domain which is motivated by a search for life meaning. The search for life meaning and the development of a Quest religious orientation are both often engaged in as a response to personal tragedy and conflict in the individual's life. The spiritual domain measured by both tests may be religious in nature but frequently is unassociated with traditional religious institutions.

RLI Reliability. Batson (1976, 1978) offers no est-

imates of test reliability in his research on the RLI. None of the three scales (External, Internal, or Interactional) has any published reliability data. Part of the purpose of this study was to establish an estimate of the test-retest reliability of the Interactional (Quest) scale of the RLI. A two week interval between the initial administration (Quest₁) and readministration (Quest₂) of the Interactional scale of the RLI was allowed to obtain test-retest reliability data.

Research Hypotheses

The previous chapters have provided the necessary information on the major areas of concern in this study in terms of (a) the development of theoretical constructs, (b) construct interrelationships as related to both empirical and phenomenological analysis, and (c) the development of research implications and questions. This chapter has provided the necessary information and descriptors for sample parameters and research instrumentation. Analysis of this study's research constructs and related data has led to the formulation of the following hypotheses:

Hypothesis I

There will be a positive correlation between the search for meaning in life as measured by the SONG and reconciliation with death as measured by the CIDS.

Hypothesis II

There will be a positive correlation between the search

for meaning in life as measured by the SONG and the development of a Quest religious orientation as measured by the Interactional (Quest) scale of the RLI.

Hypothesis III

There will be a positive correlation between reconciliation with death as measured by the CIDS and the development of a Quest religious orientation as measured by the Interactional (Quest) scale of the RLI.

Hypothesis IV

There will be a negative correlation between the search for life meaning as measured by the SONG and an increase in age.

Hypothesis V

There will not be a significant difference between Counseling and Noncounseling individuals in the level of death confrontation as measured by the CIDS.

Hypothesis VI

There will be a significant difference between Counseling and Noncounseling individuals in the level of death integration as measured by the CIDS.

Hypothesis VII

There will be a significant difference between Counseling and Noncounseling individuals in the level of total death reconciliation as measured by the CIDS.

Hypothesis VIII

There will be a significant difference between Counsel-

ing and Noncounseling individuals in the level of the development of a Quest religious orientation as measured by the Interactional scale (Quest items) of the RLI.

Analysis of Data

For the descriptive section of this study (Tables I, II, and III) all means, standard deviations, range of data on both dependent and independent variables, and percentage of individuals in each group (Age and Sex) were derived utilizing hand calculations as described by Ferguson (1976).

The correlational section of this study was completed utilizing the SPSS subprogram for the Pearson Product-Moment Correlations with inclusion of the Default Missing-Data Option--Pairwise Deletion (Nie, Hull, Jenkins, Steinbrenner, & Bent, 1975). The Default Missing-Data Option--Pairwise Deletion was utilized in the correlational analysis because within the Noncounseling Graduate sample some of the subjects did not provide data in terms of two of the independent variables (Age and Sex) and within all sample groups some individuals did not provide data on one of the dependent measures (the retest administration scores of the RLI Interactional scale).

The comparison of group mean differences on both independent (Age and Sex) and dependent (SONG, Death Confrontation, Death Integration, Total Death Reconciliation, Quest₁, and Quest₂) variables were completed utilizing the SPSS One Way Analysis of Variance program for all sample

groups (Nie, Hull, Jenkins, Steinbrenner & Bent, 1975).

The comparison of between group variance differences on both independent (Age and Sex) and dependent (SONG, Death Confrontation, Death Integration, Total Death Reconciliation, Quest₁, and Quest₂) variables were completed using "F-Tests" for significance of difference between variances for independent samples for all sample groups (Ferguson, 1976).

The comparison of within group variance differences between two dependent measures (Quest₁ and Quest₂) were completed utilizing "F-tests" for significance of the difference between correlated variances for all sample groups (Ferguson, 1976).

All statistical analyses were completed at the Department of Educational Research Services (DERS), University of Alberta. Those analyses that required computer programing were run on an AMDAHL-470-V-6 computer.

CHAPTER IV
INTERPRETATION OF THE DATA
RESULTS

Interpretation of the data with respect to the relationship between the search for life meaning, the degree to which one has reconciled the inevitability of one's own death and the development of a Quest religious orientation will be discussed in four separate sections. Firstly, the primary hypotheses of this study as previously stated will be supported or rejected on the basis of research data obtained. Secondly, the correlational matrix data for each sample group will be examined to ascertain if there are discrete correlational pattern similarities and differences between the sample groups of this study. Thirdly, similarities and differences, both in terms of collective group means and variances, will be examined for each of the sample groups to ascertain if there are differences between groups on independent and dependent variables. Fourthly, correlational data between the SONG and RLI to establish concurrent validity data and of test-retest scores of the Quest component of the RLI to establish test-retest reliability data will be examined.

Discussion of Hypotheses

Hypothesis I

Hypothesis I stated there will be a positive correlation between the search for life meaning and the degree to which

one has reconciled the inevitability of one's death. Hypothesis I was not confirmed when the Total sample (see Table IV) was examined. The correlation between the search for life meaning and total death reconciliation was $r = +.13$, $p = >.05$. However, when the total sample was divided into Undergraduate (see Table V) and Graduate (see Table VI) groups, Hypothesis I was confirmed for the Graduate sample ($r = +.29$, $p = <.05$) but was not confirmed for the Undergraduate sample ($r = +.06$, $p = >.05$). Further division of only the Graduate sample into Noncounseling (see Table VII) and Counseling (see Table VIII) groups demonstrated nonsignificant correlations between the search for life meaning and reconciliation with death. It should be noted that though not significant the Noncounseling sample demonstrated a substantially higher correlation ($r = +.28$, $p = .13$) between the SONG and CIDS scores than did the Counseling graduate sample ($r = +.11$, $p = .35$). The probability of obtaining a significant correlation with the Counseling and Noncounseling samples alone was substantially reduced by the relatively small number of subjects (Noncounseling, $N = 17$; Counseling, $N = 15$) in each group.

Hypothesis II

Hypothesis II stated there would be a positive correlation between the search for life meaning and the development of a Quest religious orientation. Hypothesis II was confirmed for the Total sample (see Table IV; $r = +.40$, $p =$

($<.001$), the Undergraduate sample (see Table V; $r = +.45$, $p = <.001$) and the Graduate sample (see Table VI; $r = +.27$, $p = <.05$). Statistical separation of the Graduate sample did not produce a significant correlation for either the Graduate Counseling sample (see Table VII; $r = +.12$, $p = >.05$) or the Graduate Noncounseling sample (see Table VIII; $r = +.27$, $p = >.05$). It should be noted the correlation between search for life meaning and the development of a Quest religious orientation is substantially higher for the Noncounseling Graduate group. Hypothesis II was supported and would appear to be relatively unaffected by age or educational attainment. Occupational specialization may have some minimal impact on the relationship between the development of a Quest religious orientation and the search for life meaning as demonstrated by relative differences between Counseling and Noncounseling groups.

Hypothesis III

Hypothesis III stated there would be a positive correlation between reconciliation with death and the development of a Quest religious orientation. Hypothesis III was confirmed for the Total sample (see Table IV; $r = +.25$, $p = <.01$), the Undergraduate sample (see Table V; $r = +.21$, $p = <.01$), and the Graduate sample (see Table VI; $r = +.40$, $p = <.01$). The Graduate sample was further separated into Graduate Counseling and Noncounseling components with the Graduate Counseling sample demonstrating a nonsignificant correlat-

ion (see Table VII; $r = -.05$, $p = >.05$) and the Graduate Noncounseling sample a highly significant correlation (see Table VIII; $r = +.63$, $p = <.001$). Hypothesis III was supported for most sample groups with educational specialization (Counseling versus Noncounseling) having a significant impact on the relationship between death reconciliation and the development of a Quest religious orientation.

Hypothesis IV

Hypothesis IV stated there would be a negative correlation between the search for life meaning and age. Hypothesis IV was supported for the Total sample (see Table IV; $r = -.32$, $p = <.01$), the Undergraduate sample (see Table V; $r = -.32$, $p = <.01$), the Graduate sample (see Table VI; $r = -.30$, $p = <.05$). The Graduate sample was further divided into Graduate Counseling and Noncounseling components with the Graduate Counseling sample demonstrating a nonsignificant correlation (see Table VII; $r = -.05$, $p = >.05$) and the Graduate Noncounseling sample a moderately significant correlation (see Table VIII; $r = -.42$, $p = <.01$). In all samples except the Graduate Counseling group Hypothesis IV was supported, indicating that as one's age increases the need to find meaning in life decreases. The Graduate Counseling sample also demonstrated a negative relationship between increase in age and the need to find meaning in life but this was not significant. It was noted that of all the comparison groups the Graduate Counseling group

had the highest mean SONG score ($X = 77.89$) which was not significantly different from other sample groups.

Hypothesis V

Hypothesis V stated there would not be a significant difference between Counseling and Noncounseling samples on the level of cognitive death confrontation. The significant difference between death confrontation sample means was analyzed using a SPSS One Way Analysis of Variance program. The Total Graduate Counseling mean death confrontation score (CONF) was 21.67 and the Noncounseling score 23.18 (see Table XI), a difference of 1.51, not significant at the .05 level. Total Counseling and Noncounseling samples were further divided into Retest Counseling and Noncounseling groups (see Table XII). All retest subjects in both Graduate X Undergraduate and Counseling X Noncounseling sample comparison groups were those subjects who completed both the initial (Quest₁) and retest (Quest₂) administrations of the FLI. The Retest Graduate Counseling mean death confrontation score (CONF) was 22.0 and the Noncounseling mean score 23.0 (see Table XII), a difference of 1.00, not significant at the .05 level.

Further examination of sample comparison groups:

(a) Retest Graduate X Undergraduate (Table X), (b) Total Counseling X Noncounseling (Table XI) and (c) Retest Counseling X Noncounseling (Table XII) demonstrated nonsignificant differences on the level of measured death confrontation. The Total Graduate X Undergraduate (Table IX) comparison groups were the only sample to demonstrate a signif-

icant difference between their mean death confrontation scores. The Total Graduate sample obtained a mean death confrontation score (CONF) of 22.47 and the Total Undergraduate sample 21.15 (see Table IX), a difference of 1.32, significant at the .05 level. Whether this significant difference can be interpreted as "meaningful" may be questionable since the death confrontation component of the CIDS demonstrated a standard deviation of 2.9. Such a small difference may at least in part be only due to the level of error variance as may be demonstrated by the reliability of the testing instrument alone. Hypothesis V was supported by the evidence obtained from this study and further examination of all sample groups thus indicating there were non-significant differences on the levels of death confrontation. This was supported for all sample comparison groups except Total Graduate and Undergraduate comparisons.

Hypothesis VI

Hypothesis VI stated there would be a significant difference between Counseling and Noncounseling Graduate samples on the mean level of measured affective death integration. The significance of the difference between death integration sample means was analyzed utilizing a SPSS One Way Analysis of Variance program. The Total Graduate Counseling mean death integration score (INTEG) was 31.60 and the Noncounseling score 26.06 (see Table XI), a difference of 5.54, significant at the .01 level. The Total Counseling and Noncounsel-

ing samples were separated into Retest Counseling and Non-counseling groups (see Table XII) and a comparison of mean death integration scores was made. The Retest Graduate Counseling mean death integration score (INTEG) was 32.38 and the Noncounseling score was 26.50, a difference of 5.88, significant at the .08 level. Although this mean difference value wasn't significant at the .05 level, the Retest Counseling and Noncounseling samples demonstrated a greater difference than did the Total Counseling and Noncounseling comparison groups which did demonstrate a significant difference. Examination of the Total X Undergraduate (see Table IX) and Retest Graduate X Undergraduate (see Table X) demonstrated nonsignificant differences on the level of affective death integration. The Counseling and Noncounseling Graduate comparison groups were the only samples demonstrating significant differences on the mean level of affective death integration (INTEG). The Counseling Graduate groups demonstrated significantly higher death integration scores as hypothesized. These findings support hypothesis VI in demonstrating counseling students have emotionally integrated the inevitability of their own death to a significantly greater degree than did non-counseling graduate students.

Hypothesis VII

Hypothesis VII stated there would be a significant difference between counseling and noncounseling students

on the measured level of total death reconciliation. The significance of the difference between total death reconciliation sample means was analyzed using a SPSS One Way Analysis of Variance Program. The Total Graduate Counseling Total death reconciliation sample mean (TOTAL) was 53.27 and the Noncounseling mean 49.24 (see Table XI), a difference of 4.03, not significant at the .05 level. Retest sample comparisons of both Counseling and Noncounseling Total death reconciliation means demonstrated nonsignificant group differences. The Retest Graduate Counseling Total death reconciliation mean (TOTAL) was 54.37 and the Noncounseling mean 49.50 (see Table XII), a difference of 4.87, not significant at the .05 level. Comparison of all sample groups (Total Graduate X Undergraduate, Table IX; Retest Graduate X Nongraduate, Table X; Total Counseling X Noncounseling, XI; and Retest Counseling X Noncounseling, Table XII) failed to demonstrate significant differences on the level of measured Total death reconciliation. Hypothesis VII was not supported by the empirical evidence obtained in this study.

Hypothesis VIII

Hypothesis VIII stated there would be a significant difference between counseling and noncounseling individuals on the measured level of a Quest religious orientation. The significance of the difference between Quest religiosity sample means was analyzed utilizing a SPSS

One Way Analysis of Variance Program. The Total Graduate Counseling Quest religiosity sample mean (Quest₁) was 45.00 and the Noncounseling mean 34.34 (see Table XI), a difference of 8.66, significant at the .05 level. The Retest Graduate Counseling Quest sample mean (Quest₁) was 46.25 and the Noncounseling was 24.50 (see Table XII), a difference of 11.75, significant at the .05 level. Examination of the comparison between the Total Undergraduate X Graduate (see Table IX) and Retest Undergraduate X Graduate (see Table X) samples demonstrated nonsignificant differences on the mean level of Quest religious orientation (Quest₁). Hypothesis VIII was supported for the Graduate Counseling comparison group only.

Analysis of Correlational Matrix Data

Analysis of the correlational matrix patternings obtained from the various sample groups of this study were examined and will be discussed (a) in terms of correlational pattern similarities and (b) correlational pattern differences. Correlational pattern similarities and differences were examined in the following sample groups: (a) the Total sample (see Table IV), (b) the Undergraduate sample (see Table V), (c) the Graduate sample (see Table VI), (d) the Counseling Graduate sample (see Table VII), and (e) the Noncounseling Graduate sample (see Table VIII). All correlational matrix pattern interpretations were made with respect to each of the two discrete correlated variables as listed

within each of the correlation matrices for all sample groups.

Correlational Matrix Similarities

SONG X AGE. Within all sample groups a negative relationship between the search for life meaning (as measured by the SONG) and age was found. The correlation between the need to find meaning in life and age was found to be significant for the Total sample (Table IV; $r = -.32$, $p = < .001$), the Undergraduate sample (Table V; $r = -.32$, $p = < .001$), and the Graduate sample (Table VI; $r = -.27$, $p = < .05$). An analysis of the Graduate Counseling (Table VII; $r = -.11$, $p = > .05$) and the Graduate Noncounseling sample (Table VIII; $r = -.42$, $p = > .05$) also demonstrated a negative correlation between age and the search for life meaning although neither was statistically significant. Of particular note is the substantial difference between the Graduate Counseling and Noncounseling groups on the degree of correlation between age and SONG scores. The negative relationship between the search for life meaning and age was confirmed for all sample groups.

QUEST X SONG. All sample groups demonstrated a positive relationship between the development of a Quest religious orientation (Quest₁) and the need to find meaning in life (SONG). The relationship between the development of a Quest religious orientation and the search for life meaning was found to be significant for the Total sample (Table

IV; $r = +.40$, $p = < .001$), the Undergraduate sample (Table V; $r = +.45$, $p = < .001$) and the Graduate sample (Table VI; $r = +.27$, $p = < .05$). Both Graduate Counseling (Table VII; $r = +.12$, $p = > .05$) and the Graduate Noncounseling (Table VIII; $r = +.27$, $p = > .05$) groups showed a positive but non-significant relationship between Quest religiosity and the search for life meaning. For all sample groups a positive relationship was found between the development of a Quest religious orientation and the need to find meaning in life.

CONF X TOTAL. All sample groups demonstrated a positive and significant relationship between the cognitive confrontation of the inevitability of one's death (CONF) and total death reconciliation (TOTAL). The relationship between the cognitive death confrontation and total death reconciliation was found to be significant for the Total sample (Table IV; $r = +.57$; $p = < .001$), the Undergraduate sample (Table V; $r = +.65$, $p = < .001$), the Graduate sample (Table VI; $r = +.37$, $p = < .01$), and the Graduate Counseling sample (Table VII; $r = +.50$, $p = < .05$). For all sample groups a positive and significant relationship was found between the cognitive confrontation of death and total death reconciliation supporting Klug's (1976) two dimensional model of death reconciliation. The degree to which cognitive confrontation is correlated with total death reconciliation varies with each sample group and of particular interest is the substantial differences between Graduate and Undergrad-

uate correlational coefficients. It would appear that cognitive confrontation of death plays a more significant role in total death reconciliation for the Undergraduate sample than for the Graduate sample.

INTEG X TOTAL. All sample groups demonstrated a positive and significant relationship between the affective integration of the inevitability of one's death (INTEG) and total death reconciliation (TOTAL). The relationship between affective death integration and total death reconciliation was found to be significant for the Total sample (table IV; $r = +.86$, $p = < .001$), the Undergraduate sample (Table V; $r = +.84$, $p = < .001$), the Graduate sample (Table VI; $r = +.91$, $p = < .001$), the Counseling Graduate sample (Table VII; $r = +.90$, $p = < .001$), and the Noncounseling sample (Table VIII; $r = +.91$, $p = < .001$). For all sample groups a positive and significant relationship was found between the emotional integration of thoughts and feelings about the inevitability of one's own death and total death reconciliation supporting Klug's (1976) two dimensional model of death reconciliation. The degree to which affective integration is correlated with total death reconciliation varies with each sample group, the Graduate sample demonstrating the highest correlation and the Undergraduate the lowest. Emotional integration of death appears to play a slightly more substantial role in total death reconciliation for the Graduate sample than for the Undergraduate sample.

QUEST X INTEG. All sample groups except the Counseling Graduate sample demonstrated a positive and significant relationship between affective integration of the inevitability of one's own death (INTEG) and the development of a QUEST religious orientation (Quest₁). The relationship between affective death integration and Quest religiosity was found to be significant for the Total sample (Table IV; $r = +.29$, $p = < .01$), the Undergraduate sample (Table V; $r = +.24$, $p = < .01$), the Graduate sample (Table VI; $r = +.40$, $p = < .001$), and the Noncounseling sample (Table VIII; $r = +.60$, $p = < .01$). The Counseling Graduate sample demonstrated a negative but nonsignificant correlation between the emotional assimilation of death and the development of a Quest religious orientation (Table VII; $r = -.05$, $p = .05$). For all sample groups except the Counseling Graduate sample the emotional assimilation or integration of one's death was found to be correlated with the development of a Quest religious orientation.

QUEST X TOTAL. All sample groups except the Counseling Graduate sample demonstrated a positive and significant relationship between total death integration (TOTAL) and the development of a Quest religious orientation (QUEST₁). The relationship between total death integration (TOTAL) and the development of a Quest religious orientation was found to be significant for the Total sample (Table IV; $r = +.25$, $p = < .01$), the Undergraduate sample (Table V; $r = +.21$, $p = < .01$,

the Graduate sample (Table VIII; $r = +.63$, $p = < .01$). The Counseling Graduate sample demonstrated a positive but non-significant relationship between total death reconciliation and the development of a Quest religious orientation (Table VII; $r = +.04$, $p = .05$). All sample groups demonstrated a positive relationship between the degree to which one has both cognitively confronted and emotionally integrated the inevitability of one's death and the degree to which one has developed a Quest religious orientation.

Correlational Matrix Differences

QUEST X AGE. The readministration of the Quest religious inventory (Quest₂) when administered alone demonstrated nonsignificant correlations between age and a Quest religious orientation for the Total sample (Table IV; $r = -.09$, $p = .05$), the Undergraduate sample (Table V; $r = -.11$, $p = .05$), and the Graduate sample (Table VI; $r = -.06$, $p = > .05$). In contrast, the Graduate Counseling sample demonstrated a significant negative relationship (Table VII; $r = -.63$, $p = < .05$) and the Graduate Noncounseling sample a significant positive relationship (Table VIII; $r = +.77$, $p = < .05$) between age and the Quest component of the RLI when administered alone.

However, all sample groups demonstrated a negative relationship between age and the Quest component of the RLI when the RLI was administered in conjunction with both the CIDS and the SONG. The Total sample (Table IV), Undergrad-

uate sample (Table V), and Graduate sample (Table VI) all demonstrated consistent negative nonsignificant correlations between age and Quest scores across both test (Quest₁) and retest (Quest₂) administrations of the RLI.

However, when the Graduate sample was divided into Graduate Counseling and Noncounseling samples both significant and differential effects on Age X Quest correlations were found. The Graduate Counseling sample demonstrated a negative increase in Age X Quest correlations from a nonsignificant negative correlation (Table VII; $r = -.09$, $p = >.05$) to a significant negative correlation (Table VII; $r = -.63$, $p = <.05$). In contrast, the Graduate Noncounseling sample demonstrated a positive increase in Age X Quest correlations from a nonsignificant negative correlation (Table VIII; $r = -.39$, $p = >.05$) to a significant positive correlation (Table VIII; $r = +.71$, $p = <.05$). When the Quest component of the RLI was administered in conjunction with the CIDS and SONG questionnaires, then all sample groups demonstrated a negative relationship between Quest religiosity and age. When the Quest component of the RLI was administered alone the Graduate counseling sample tended to report a substantial increase in the negative relationship between age and Quest religiosity. Older subjects in the Graduate Counseling sample reported much more traditional religious values when the RLI was administered alone than

when administered in conjunction with the CIDS and SONG.

In contrast, the Graduate Noncounseling sample demonstrated a substantial increase in a positive significant relationship between the development of a Quest religious orientation and increasing age when the RLI was administered by itself. Thus, the completion of the Quest scale when administered by itself appears to increase the negative relationship between age and the development of a Quest religious orientation for the Graduate Counseling sample and have an entirely opposite effect for the Graduate Noncounseling sample. The Undergraduate sample remained relatively unaffected by the inclusion of the CIDS and SONG scores during completion of the RLI. The test-retest reliability coefficient for the Quest scale of the RLI was found to be $r = +.77$, $p = < .001$ for the Undergraduate sample.

Examination of the differences between sample means for both the Graduate and Undergraduate samples provides evidence for the probable nature of the change in Quest scores between the initial and retest administrations of the RLI. Comparisons of the differences between means between the Total Graduate and Undergraduate samples (see Table IX) demonstrates that the only measured significant differences between these groups are in terms of age and death confrontation. Firstly, the Graduate sample had a mean age of 30.46 years and the Total Undergraduate sample 23.36, a difference of 7.1 years, significant at the .01 level. This data indicates the Total

sample had a significantly higher mean age than the Total Undergraduate sample clearly delineating one parameter of group differences. Secondly, the Total sample demonstrated a mean death confrontation (CONF) score of 22.47 and the Undergraduate sample a score of 21.15, a difference of 1.32, significant at the .05 level. The comparison of mean death confrontation scores demonstrated only a one mean scale difference, although the death confrontation mean score difference between the Total and Undergraduate samples was statistically significant. The primary difference between these two samples is the age difference, with the Undergraduate sample being significantly younger. This factor may account for the increased stability between age and Quest scores as reflected in test-retest reliability measures and AGE X QUEST correlations (see Table V). The Undergraduate sample also demonstrated a lower Quest (Quest₁) by death integration (INTEG) correlation (Table V; $r = +.24$, $p = < .01$) than the Total sample (Table IV; $r = +.29$, $p = < .01$) and the Graduate sample (Table VI; $r = +.40$, $p = < .01$).

Further examination of Graduate sample groups indicated the Graduate Noncounseling sample demonstrated the highest correlation between Quest₁ scores and emotional integration of the inevitability of one's death (Table VIII; $r = +.71$, $p = < .05$) and the greatest change in AGE X QUEST correlation (Table VIII; Quest₁ X AGE; $r = -.39$, $p = < .05$ to Quest₂ X AGE, $r = +.71$, $p = < .05$) between test-retest administrat-

ions of the FLI. The Total Graduate sample also demonstrated a higher correlation between the emotional integration of death and the development of a Quest religious orientation (Table VI; $r = +.40$, $p = < .01$) and greater change in AGE X QUEST correlations (Table VI; Quest₁ X AGE, $r = -.24$, $p = > .05$ to Quest₂ X AGE, $r = -.06$, $p = > .05$) than did the Undergraduate sample.

The Counseling Graduate sample also demonstrated this tendency although Quest scores appear initially to be unrelated to the emotional integration of death. The Graduate Counseling sample initially demonstrated a negative correlation (Table VII; $r = -.05$, $p = < .05$) between death integration (INTEG) and Quest religiosity (Quest₁). However, when the Quest scale was completed alone, the Graduate Counseling sample demonstrated an even greater negative relationship between Quest religiosity and death integration (Table VII; $r = -.32$, $p = < .05$). The inclusion of the SONG and CIDS scales appears to have the same impact on the Graduate Counseling sample as on the Total Graduate and Graduate Noncounseling sample. The positive relationship between the development of a Quest religious orientation and the emotional integration of death is increased by the inclusion of the death reconciliation scale (CIDS) and the search for life meaning scale (SONG). The primary difference with the Graduate Counseling sample appears to reflect the fact that these subjects are less influenced than the

Graduate Noncounseling sample in reporting nontraditional (Quest) religious values while under conditions induced by the completion of the death reconciliation scale (CIDS) and the Seeking of Noetic Goals test (SONG).

Examination of the Total Graduate and Undergraduate sample differences indicated only death reconciliation measures demonstrated significant differences between Graduate and Undergraduate groups when comparisons were made between SONG and CIDS scores. Comparison of the difference between means (Table IX) substantiate that the only significant delineating factor between Graduate and Undergraduate sample groups (apart from obvious age differences) was the significant difference in cognitive confrontation of death (CONF) scores. The Graduate sample demonstrated a mean death confrontation score of 22.47 and the Undergraduate a mean score of 21.47, a difference of 1.32, significant at the .05 level. Examination of differences between Graduate and Undergraduate variances (see Table XIII) indicated the only delineating factor between these groups on the variables examined was a significant difference in the measured level of death integration. The Graduate sample had a variance of 40.45 and the Undergraduate sample a variance of 24.11, a difference of 16.34, significant at the .05 level.

Examination of Graduate Counseling and Noncounseling comparison group means also substantiated the fact that the

only delineating factor between these groups was found in the emotional integration (INTEG) of death. The Total Graduate Counseling sample had a mean score of 31.60 and the Noncounseling Graduate sample a mean score of 26.06 (see Table XI), a difference of 5.54, significant at the .05 level.

Comparison of significant sample differences between Total Graduate Counseling and Noncounseling groups also provides evidence that death reconciliation (CIDS) caused a differential effect in sample differences on test-retest Quest scores. Comparison of data between CIDS and SONG measures indicated the Total death reconciliation component of the CIDS was the only variable demonstrating a significant difference between the Total Graduate Counseling and Noncounseling samples. The Total Graduate Counseling group demonstrated a variance of 26.07 and the Graduate Noncounseling sample group a variance of 60.06 (see Table XV), a difference of 33.99, significant at the .05 level.

The only groups where the SONG questionnaire demonstrated any significant differences between samples were the Retest Graduate Counseling and Noncounseling groups. These two groups demonstrated a significant difference in the degree of variance on the retest administration of the SONG only. The Retest Graduate Counseling sample demonstrated a variance of 46.24 and the Noncounseling 237.16 (see Table XVI), a difference of 190.92, significant at the

.05 level. Further examination and analysis of such variance differences will be reported in a later section of this study.

DEATH RECONCILIATION X SEX. Examination of death reconciliation measures across sample groups demonstrated some unpredicted and significant findings. When the Total sample (see Table IV) was analyzed there were no significant correlations between any dimension of death reconciliation and sex. However, when the Total sample was subdivided into Graduate and Undergraduate groups some significant differences began to emerge.

The Undergraduate sample demonstrated a significant correlation between Total death reconciliation (TOTAL) and sex. (see Table V; $r = +.21$, $p = < .05$). Total death reconciliation was found to be significantly correlated with being male. That is males tended to reconcile the inevitability of death more than females as reported by the CIDS for the Undergraduate sample. Nonsignificant correlations between sex and both death confrontation (CONF) and death integration (INTEG) were indicated for the Undergraduate sample.

Examination of the Graduate sample demonstrated even more interesting results. The Graduate sample (Table VI) demonstrated a positive and significant relationship between death confrontation (CONF) and sex while a contrasting but marginal negative relationship between sex and death integration (INTEG). The significant and positive correlation

between death confrontation (CONF) and sex for the Graduate sample was $r = +.39$, $p = < .05$ (see Table V). Males tended to demonstrate a significant dependence on reconciling the inevitability of death through cognitive confrontation and/or rational means. A negative and marginal relationship (Table V; $r = -.30$, $p = .07$) was found between the affective integration of death (INTEG) and sex. This demonstrated that females tended to reconcile the inevitability of their own death through affective or emotional means. Such sex differences are further highlighted when one contrasts the Graduate Sample Death X CONF and Death X INTEG correlations finding that they are approximately equally correlated but in opposite directions. Males tended to deal with death reconciliation through cognitive means (SEX X Death Confrontation; $r = +.39$) and females through the emotional integration of death (SEX X Death Integration; $r = -.30$).

Examination of the Graduate Counseling sample demonstrated a significant positive relationship between death confrontation (CONF) and sex (Table VII; $r = +.45$, $p = < .05$). Males within the Graduate Counseling sample tended also to rely on a more rational or cognitive orientation in reconciling the inevitability of death. Death integration (INTEG) failed to demonstrate any clearly significant relationship (Table VII; $r = +.16$, $p = > .05$) to sex within the Graduate Counseling sample alone. Due to the Graduate Noncounseling women not indicating their sex on any of the research quest-

ionnaires no comparisons can be made for this specific group. The researcher was present during both the administration and completion of the attitude questionnaire for the Graduate Non-Counseling group and attendance was noted. The total number of males and females within the Graduate Noncounseling group was recorded but not specifically for each female subject.

Mean Score and Variance Comparisons

Mean Score Comparisons

Total Graduate X Undergraduate Comparisons. Examination of the mean score comparisons for the Total Graduate and Undergraduate groups (see Table IX) indicates that on the following dependent measures: (a) SONG, (b) Death Integration, (c) Total Death Reconciliation, (d) Initial Quest, and (e) Retest Quest religiosity, no significant differences were found. The only significant difference noted within all of the dependent measures was in the mean level of cognitive confrontation of death (CONF). The Graduate sample demonstrated a mean death confrontation score of 22.47 and the Undergraduate sample 21.15, a difference of 1.32, significant at the .05 level. How meaningful this one point difference is between these samples is questionable. In essence, differences between the Graduate and Undergraduate groups on all dependent measures can be demonstrated to be nonsignificant.

Examination of the mean score comparisons for the Total Graduate and Undergraduate groups (see Table IX) indicates

that on the two independent measures (Age and Sex) both demonstrate significant differences. The "reported" mean sex score for the Graduate sample was 1.57 and for the Undergraduate sample 1.21, a difference of .36, significant at the .01 level. Mean sex scores for all sample groups were tabulated and then calculated by assigning a score of one to all female subjects and a score of two to all males. However, the Graduate Noncounseling sample women failed to report their sex on their questionnaires (nine women), thus the "reported sample sex biasing" may not in fact reflect actual sample biasing on the sex variable. Interpretations of such sample data were made using the assumption that actual gender biasing of samples in all probability did not occur. The fact that nine women and eight men completed the questionnaires (Graduate Noncounseling group) would tend to preclude the possibility of actual sample biasing. Due to this irregularity, mean score and variance sex differences will be interpreted as not being statistically significant although "reported scores" may indicate the opposite. The Total Graduate sample reported a mean age of 30.46 and the Undergraduate sample 23.36 (see Table IX), a difference of 7.1, significant at the .01 level. The Undergraduate sample was demonstrated to be a significantly younger group than the Graduate sample as intended.

Retest Graduate X Undergraduate Comparisons. Examination of mean score comparisons for the Retest Graduate and Undergraduate groups (see Table X) indicated on all dependent

measures: (a)SONG, (b)Death Confrontation, (c)Death Integration, (d)Total Death Reconciliation, (e)Initial Quest (Quest₁), and (f)Retest Quest (Quest₂) religiosity scores, no significant differences were found between groups. Differences between the Retest Graduate and Undergraduate samples on all dependent measures were nonsignificant.

Examination of mean score differences for the Retest Graduate and Undergraduate samples (Table X) indicated only age demonstrated a significant difference on independent measures. The Retest Graduate sample had a mean age of 29.0 and the Undergraduate 23.77, a difference of 5.3, significant at the .01 level similar to the Total Graduate and Undergraduate comparison groups. The Retest Undergraduate sample was a significantly younger group than the Graduate sample as intended.

Total Counseling X Noncounseling Comparisons. Examination of mean score comparisons for the Total Counseling and Noncounseling groups (see Table XI) indicated on all dependent measures except Death Integration and Initial Quest religiosity scores there were no reported significant differences. The Total Counseling sample had a mean Death Integration score (INTEG) of 31.60 and the Noncounseling sample 26.06, a difference of 5.54, significant at the .01 level. The Total Counseling sample demonstrated a significantly higher level of affective integration of death than did the Total Graduate Noncounseling sample. Counsel-

ors appeared to have emotionally integrated the inevitability of their own death to a greater degree than did Noncounselors of similar educational and age level. Counseling and Noncounseling Graduate students appear not to significantly differ in the degree to which they cognitively confront the inevitability of death but only differ in the degree to which they emotionally assimilate such thoughts and feelings. Examination of differences between Total Counseling and Noncounseling samples demonstrated a significant difference in the mean level of initial (Quest₁) Quest religiosity scores. The Total Graduate Counseling sample demonstrated an initial mean Quest score of 45.00 and the Noncounseling sample 36.41, a difference of 8.59, significant at the .05 level. The Counseling Graduate sample tended to develop a significantly greater Quest religious orientation than the Noncounseling sample under conditions where the individual is confronted with the inevitability of one's death. When Counselors were asked to indicate their religious orientation (Quest₂) under conditions where there was no and/or limited death reconciliation (retest administration conditions) the mean level of Quest religiosity scores remained basically the same. (Quest₁: $\bar{X}$ = 45.0; Quest₂: $\bar{X}$ = 46.25).

However, the Noncounseling Quest scores changed substantially between conditions of death reconciliation (Quest₁: $\bar{X}$ = 36.41) and absence of death reconciliation conditions (Quest₂: $\bar{X}$ = 40.67). The Noncounseling sample appeared to

have a more traditionally oriented (lower Quest scores) religious framework than did Counselors with such a framework being less stable (as reflected in greater change between (Quest₁ and Quest₂ scores) under conditions of death reconciliation. The Noncounseling group reported more traditional religious values when under conditions of facing the inevitability of death than when not. In contrast the Counseling Graduate sample's more nontraditional religious framework (Quest religiosity) tended to remain quite stable under both conditions (death confrontation and nonconfrontation with death). Further support for this contention was derived from the fact that the only other differentiating factor between the Counseling and Noncounseling groups was the mean level of death integration (INTEG). The Counseling sample demonstrated a significantly greater level of death integration than did the Noncounseling Graduate sample. The Noncounseling sample whose religious orientation was less grounded in an emotional response to the tragedies of life, demonstrated a less stable religious orientation than did the Counseling sample when confronted with death reconciliation.

Retest Counseling X Noncounseling Comparisons. Examination of mean score comparisons for the Retest Counseling and Noncounseling groups (see Table XII) demonstrated on all dependent measures except initial Quest religiosity scores no reported significant differences. The Retest Graduate

Counseling sample had a mean Death Integration score (INTEG) of 32.38 and the Noncounseling sample 26.50, a difference of 5.58, significant at the .08 level. The Retest Death Integration mean difference was greater than that obtained by the Total Graduate Counseling and Noncounseling comparison groups although not significant. Lack of statistically significant differences for the Retest Counseling and Noncounseling samples on the Death Integration (INTEG) factor was primarily due to a smaller sample size.

Similar to the Total Graduate Counseling and Noncounseling samples there was a significant difference in the mean level of initial Quest religiosity scores (Quest₁) between Retest Counseling and Noncounseling groups. The Retest Counseling sample had a mean Quest₁ score of 46.25 and the Noncounseling sample 34.50 (see Table XII), a difference of 11.75, significant at the .05 level.

Sample Variance Comparisons

Total Graduate X Undergraduate Comparisons. Examination of variance comparisons between the Total Graduate and Undergraduate samples demonstrated that only the Death Integration (INTEG) and retest Quest religiosity (Quest₂) dependent measures were significantly different on the degree of score variation. The Total Graduate sample demonstrated a Death Integration (INTEG) variance of 40.45 and the Undergraduate sample 24.11 (see Table XIII), a difference of 16.34, significant at the .05 level. The Total Graduate sample

demonstrated a Death Integration (INTEG) variance of 40.45 and the Undergraduate sample 24.11 (see Table XIII), a difference of 16.34, significant at the .05 level. The Total Graduate sample had a significantly greater variation in the level of emotional integration of death than did the Undergraduate sample. Both of these sample groups scored almost identically on the mean level of death confrontation (CONF) (Table IX: Total Graduate sample, $\bar{X} = 28.65$; Total Undergraduate sample, $\bar{X} = 28.45$) but demonstrated significant disparity in the degree of Death Integration variance. The significant difference in Death Integration variance for the Total Graduate sample was further highlighted by differences in the range of death integration (INTEG) scores. The Total Graduate sample had a death integration score range of 25.0 and the Undergraduate sample 17.0 (see Table XVIII).

Comparison of Total Graduate X Undergraduate retest (Quest₂) religiosity measures demonstrated the Graduate sample varied significantly less on Quest₂ scores than did the Undergraduate sample. The Graduate sample demonstrated a variance of 46.10 and the Undergraduate sample 119.45 (see Table XIII), a difference of 73.35, significant at the .05 level. The Graduate sample appeared to express more cohesive agreement in identifying with the Quest religiosity dimension when the FLI was given alone. However, when the FLI was given in conjunction with the CIDS and SONG the Graduate sample demonstrated almost equal variation in Quest scores

as had the Undergraduate sample. The Graduate sample had a variance of 129.73 and the Undergraduate sample 124.32, a difference of 5.41, not significant at the .05 level. A comparison of difference between test-retest variance (Table XVII) indicated only the Total Graduate sample had a significant change between Quest₁ (123.2) and Quest₂ (46.2) variances ($t = 2.17$, $p = < .05$). Emotional or affective integration of death caused significantly greater variation in agreement with the Quest religiosity dimension (Quest₁) then when the Graduate sample responded to the Quest religiosity scale (Quest₂) alone.

Examination of changes in Quest variance between test (Quest₁) and retest (Quest₂) administrations of the RLI for all sample groups (Table XX) demonstrated that those Graduate students who espoused more traditionally religious values, while confronting the inevitability of death (death reconciliation), also showed the greatest degree in variation between test and retest RLI questionnaire scores. The only sample group that demonstrated a significant change in Quest score variance, between test-retest measures of the RLI, were those Graduate students who under conditions of death reconciliation reported initially higher RLI (Quest₁) than retest (Quest₂) scores. The Graduate sample who had higher retest (Quest₂) scores (see Table XVII) demonstrated a variance of 44.9 on retest measures and a variance of 151.3 on initial RLI (Quest₁) measures, a difference of 106.4, significant

at the .05 level. Individuals in the Graduate sample who espoused more traditionally religious values (low Quest₁ scores) during the death reconciliation conditions (initial test administration), demonstrated the least degree of stability in reported religious values between conditions of death reconciliation (administration of the CIDS) and the absence of such conditions (administration of the RLI alone).

In contrast, those individuals of the Graduate sample who had a more nontraditional religious orientation (higher initial Quest₁ scores) while under conditions of death reconciliation (initial administration) demonstrated a greater degree of stability in reported religious values between conditions of death reconciliation (administration of the CIDS) and the absence of such conditions (administration of the RLI alone). This group demonstrated an initial Quest (Quest₁) variance of 81.0 and a retest Quest (Quest₂) variance of 37.2, a difference of 43.8, not significant at the .05 level (see Table XVII). The Quest religious oriented Graduate students also demonstrated greater variation in agreement with the Quest religious orientation when confronted with death reconciliation than when not. However, unlike the more traditionally religious individuals (lower initial Quest scores) such differences in variation of Quest scores were nonsignificant. The Graduate sample subjects who reported higher Quest scores under conditions of death reconciliation also experienced the least degree of dissonance in re-

ligious values as reported by the RLI. The relative lack of dissonance in religious values is reflected in the absence of statistically significant changes in variance of test-retest Quest religiosity scores.

The Undergraduate sample also demonstrated stability in test-retest religiosity scores similar to the findings demonstrated with the Quest oriented (higher initial Quest₁ scores) Graduate sample. The Undergraduate sample demonstrated a variance of 132.2 on the initial administration of the RLI (death reconciliation conditions) and 118.8 on readministration of the RLI (absence of death reconciliation conditions), a difference of 13.4, not significant at the .05 level (see Table XVII).

Retest Graduate X Undergraduate Comparisons. Examination of variance comparisons between the Retest Graduate and Undergraduate samples demonstrated a significant difference in score variance on the retest measure of the RLI. The Retest Graduate sample demonstrated a variance of 49.14 and the Undergraduate sample 122.77 (see Table XIV), a difference of 73.63, significant at the .05 level. Comparison of differences in the range of retest Quest religiosity scores (Quest₂) also demonstrated a substantial difference in variability of RLI scores. The Retest Graduate had a range in Quest₂ scores of 28 and the Undergraduate sample 43 (see Table XVIII), a difference of 15 RLI points. The Retest Graduate sample demonstrated a significantly smaller

degree of score variance and restricted range of Quest₂ than did the Retest Undergraduate sample when the RLI was administered alone.

Comparison of initial RLI (Quest₁) variance differences between Retest Graduate and Undergraduate samples demonstrated nonsignificant differences. The Retest graduate sample demonstrated on the initial administration of the RLI (Quest₁) a variance of 127.23 and the Undergraduate sample 132.94 (see Table XIV), a difference of 5.71, not significant at the .05 level. Comparison of differences in the range of initial Quest religiosity scores (Quest₁) also demonstrated a non-substantial difference in RLI score range. The Retest Graduate sample had a range in Quest₁ scores of 40.0 and the Undergraduate sample 43.0 (see Table XVIII), a difference of 3 RLI scale points. When the RLI was given in conjunction with the CIDS and SONG the Retest Graduate sample demonstrated a nonsignificant difference in the degree of score variance and nonsubstantial range in Quest₁ scores from that of the Undergraduate sample. These results are identical to those found in similar comparisons with Total Graduate and Undergraduate samples.

Examination of death integration variance (INTEG) between the Retest Graduate and Undergraduate samples demonstrated nonsignificant differences. The Retest Graduate sample had a death integration variance of 46.10 and the Undergraduate sample 29.81 (see Table XVIII), a difference

of 16.29, not significant at the .05 level. Although the difference in death integration sample variance for the Retest Graduate and Undergraduate samples was not significant, such variance difference does approach statistical significance and was exactly the same level as Total Graduate and Undergraduate differences. Lack of statistically significant variance differences between Retest Graduate and Undergraduate samples was probably a result of reduced sample size (Retest Graduate sample: $N = 17$; Undergraduate sample: $N = 36$).

Total Counseling X Noncounseling Comparisons. Variance comparisons between the Total Counseling and Noncounseling samples demonstrated significant differences on Total death reconciliation (TOTAL) and initial Quest religiosity (Quest₁) dependent measures only. The Total Graduate Counseling sample had a Total death reconciliation variance of 26.07 and the Noncounseling sample 60.06 (see Table XV), a difference of 33.99, significant at the .05 level. The Graduate Counseling sample demonstrated significantly less variation in Total death reconciliation scores than did the Noncounseling sample. Examination of the range of Total death reconciliation scores demonstrated substantial differences between the Graduate Counseling and Noncounseling samples. The Total Graduate Counseling sample had a Total death reconciliation score (TOTAL) range of 17.0 and the Graduate Noncounseling sample 28.0 (see Table XIX),

a difference of 11 CIDS scale points. The Graduate Counseling sample demonstrated a significantly smaller degree of variation and substantially smaller range in Total death reconciliation scores than the Noncounseling sample. Although both groups demonstrated nonsignificant differences in the mean level of Total death reconciliation (see Table XI), the Total Graduate Counseling sample was much more uniform in its reported level of Total death reconciliation.

Examination of the degree of variation in initial Quest (Quest₁) religiosity scores demonstrated significant differences between the Total Graduate Counseling and Noncounseling samples. The Total Graduate sample demonstrated a Quest₁ religiosity score variance of 163.84 and the Noncounseling sample 70.72 (see Table XV), a difference of 93.12, significant at the .05 level. Examination of the range of Quest scores for the Total Graduate Counseling and Noncounseling samples demonstrated substantial differences. The Total Graduate sample had an initial Quest score (Quest₁) range of 42.0 and the Noncounseling sample 24.0 (see Table XIX), a difference of 18 RLI scale points. The Total Graduate Counseling sample demonstrated a significantly greater degree of variance and range of initial Quest religiosity scores than did the Graduate Noncounseling sample.

In contrast, comparison of the retest (Quest₂) Quest religiosity scores demonstrated nonsignificant differences both in terms of variance and range of Quest scores.

When the RLI was given in conjunction with the SONG and CIDS, the Total Graduate and Noncounseling sample demonstrated similar cohesiveness in variance and range of RLI scores as when the RLI was administered alone. However, the Total Graduate Counseling sample demonstrated significant differentiation in both variance and range of Quest religiosity scores between initial and retest administrations of the RLI. The Total Graduate Counseling sample demonstrated significantly less cohesiveness of agreement with the Quest religiosity orientation when the RLI was given with the CIDS (death reconciliation conditions). The dispersion (increased variance) of RLI (Quest₁) scores during death reconciliation conditions reflects a separation in religious orientation directionality within the Graduate Counseling sample. During the initial administration of the RLI (death reconciliation conditions) some Graduate Counselors when confronted with death reported a more traditional religious orientation (lower Quest scores) and some a less traditional and/or existential religious orientation (higher Quest scores). This change in religious orientation directionality is further emphasized when compared to retest variance and range RLI score measures for the Graduate Counseling group.

A comparison between test-retest variances (Table XVII) demonstrated that only Graduate students who had lower initial Quest (Quest₁) compared to retest Quest (Quest₂) relig-

iosity scores demonstrated a significant change in variance between test and retest measures of the RLI. Graduate students who espoused more traditionally oriented religious values (lower Quest₁ scores), when confronted with the inevitability of their own death (death reconciliation conditions), demonstrated an initial Quest score variance of 151.3 and retest variance of 44.9 (see Table XVII), a difference of 106.4, significant at the .05 level. Graduate students who espoused a less traditionally oriented or Quest religious orientation (Higher Quest₁), when confronted with the inevitability of their own death (death confrontation conditions), demonstrated an initial Quest score variance of 81.0 and retest Quest variance of 37.2 (see Table XVII), a difference of 43.8, nonsignificant at the .05 level. When confronted with the inevitability of death Graduate students who espoused more traditionally oriented religious values (Non-Quest Oriented) demonstrated a significantly greater degree of instability (significant change in variability of Quest religiosity scores) in religious values between test-retest administrations of the RLI. Graduate students who espoused a more existentially and/or experientially oriented religious orientation (Quest oriented) when confronted with the inevitability of one's own death, however, demonstrated a significantly greater degree of stability of religious values between test-retest administrations of the RLI.

Retest Counseling X Noncounseling Comparisons. Examination of differences in levels of variance between Retest Counseling and Noncounseling samples demonstrated non-significant differences between all dependent measures except SONG scores. The Retest Graduate Counseling sample had a SONG variance of 46.24 and the Graduate Noncounseling sample 237.16 (see Table XVI), a difference of 190.92, significant at the .05 level. The Graduate Counseling sample demonstrated greater cohesiveness in the need to search for life meaning than did the Graduate Noncounseling sample.

Examination of initial (Quest₁) and retest (Quest₂) religiosity score variance (see Table XVII) reflects those findings just previously discussed for comparisons between the Total Graduate Counseling and Noncounseling samples.

Analysis of Quest Validity and Reliability Data
Quest Concurrent Validity

Examination of correlational data between the Quest component of the Religious Life Inventory (RLI) and Seeking of Noetic Goals test (SONG) provides supportive concurrent validity data for the Interactional (Quest) scale of the RLI.

Statistically significant correlations between the SONG and Quest religiosity scale were found for the Total sample (see (Table IV; $r = +.40$, $p = < .001$), the Undergraduate sample (see Table V; $r = +.45$, $p = < .001$) and the Graduate sample (see Table VI; $r = +.27$, $p = < .05$).

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The Graduate Counseling sample (see Table VII; $r = +.12$, $p = >.05$) and the Noncounseling sample (see Table VIII; $r = +.27$, $p = >.05$) also demonstrated positive but non-significant correlations between Quest religiosity and SONG scores. The variation in the degree of relationship between Quest religiosity and SONG measures across sample groups is primarily a result of the inclusion of the death reconciliation scale (CIDS) during the initial administration of the RLI. Further support for this interpretation is provided by the evidence that the Undergraduate sample demonstrated the highest degree of similarity between initial administration ($r = +.45$, $p = <.001$) and readministration ($r = +.27$, $p = <.05$) of QUEST X SONG correlations. Finally, the Undergraduate sample also demonstrated the highest test-retest reliability measure ($r = +.77$, $p = .0001$) of all sample groups. The "truest" measure of Quest concurrent validity data thus would be supported by the evidence demonstrated by the Undergraduate sample in this particular study. The correlational evidence ($r = +.45$, $p = <.001$) attests to the concurrent validity of the Interactional scale (Quest component) of the RLI as validated by the Seeking of Noetic Goals test (SONG).

Quest Reliability

Examination of test-retest correlational data between the initial administration (Quest₁) and readministration (Quest₂) of the Quest component of the RLI after a two week

interval provided reliability data for the Interactional scale (Quest component) of the Religious Life Inventory (RLI). Statistically significant correlations between the initial and retest administrations of the RLI were found for the Total sample (Table IV; $r = +.64$, $p = < .001$) and the Undergraduate sample (Table V; $r = +.77$, $p = < .001$). A positive but nonsignificant correlation between test-retest measures of the RLI were found for the Graduate sample (Table VI; $r = +.23$, $p = > .05$) and the Graduate Counseling sample (Table VII; $r = +.07$, $p = > .05$). A negative and nonsignificant correlation was found for the Graduate Noncounseling sample (Table VIII; $r = -.09$, $p = > .05$).

The significant variation in the degree of relationship between test-retest administrations of the Interactional (Quest) component of the RLI across all sample groups was a result of the impact of inclusion of the death reconciliation scale (CIDS) with the initial administration of the RLI. For the same reasons as previously mentioned in the validity analysis of the Quest component of the RLI, the Undergraduate sample demonstrated the least contaminated measure of Quest scale reliability. The degree of variation of Quest reliability scores across all sample groups attests to the strength of the contamination of RLI reliability measures due to the effect of the death reconciliation scale. The Undergraduate sample

demonstrated the highest reliability measure of all the sample groups. The test-retest correlational evidence (Table V; $r = +.77$, $p = < .001$) attests to the moderately high test-retest reliability for the Quest component of the Religious Life Inventory (RLI).

CHAPTER V
INTERPRETATION OF THE DATA
DISCUSSION

Discussion of the data with respect to the relationship between the need to search for life meaning, the degree to which one has reconciled the inevitability of one's own death, and the development of a Quest religious orientation will be conducted in a manner similar to that presented in the previous chapter. First, a discussion of possible explanations which both support and reject the major hypotheses of this study will be conducted. Secondly, a discussion of both correlational matrix similarities and differences will be conducted to ascertain possible explanations for discrete patternings of matrix relationships. Thirdly, a discussion of similarities and differences between group means and variances will be examined as related to the major implications of this study. Fourthly, a discussion of concurrent validity and test-retest reliability data for the Interactional (Quest) component of the RLI will be conducted, with related implications for this and future studies. Fifthly, a discussion of both an overview and limitations of this study will be examined to provide a more encompassing conceptual framework for this research and possible future research directions.

Discussion of Hypotheses

Hypothesis I

Although the results of this study do not confirm a positive relationship between death reconciliation and the need to seek meaning in life for the Total sample, a significant and differential relationship between these variables was found between the Graduate and Undergraduate groups. The Graduate sample demonstrated a significantly positive relationship between the need to find meaning in life and the degree of death reconciliation, while the Undergraduate sample did not. Examination of mean score differences between these groups on both dependent (SONG, RLI, CIDS) and independent (AGE, SEX) variables demonstrated a significant difference only within the age variable. The Undergraduate sample was a significantly younger group (7.2 years) than the Graduate sample which may account for correlational differences between these groups on the death reconciliation by search for life meaning correlation. Support for hypothesis I may be partially a function of age and/or developmental differences indicating as one gets older the probability of death reconciliation having a significant impact on the need to find life meaning increases.

Examination of Graduate Counseling and Noncounseling groups demonstrated nonsignificant correlations between death reconciliation and the need to find life meaning. The Noncounseling Graduate sample demonstrated a positive relationship between these variables similar to the results found within the Total Graduate sample. The nonsignificance

of this correlation was probably due to the relatively low number of subjects within the Graduate Noncounseling group. The Graduate sample demonstrated a substantially lower positive relationship between the search for life meaning and death reconciliation variables suggesting a differential relationship between these measures for the Graduate Counseling and Noncounseling groups.

Examination of the research data suggests the following major differences between the Undergraduate, Graduate Counseling, and Graduate Noncounseling groups. First, a comparison of Graduate Counseling and Noncounseling death integration scores demonstrated the Graduate Counseling sample was more experientially aware and/or had integrated the inevitability of death to a significantly greater degree. The Graduate Counseling sample reported higher existentially/experientially grounded death attitudes than either the Undergraduate or Graduate samples. Secondly, an examination of Graduate Counseling and Noncounseling religiosity scores (on both test and retest administrations of the RLI) demonstrated the Graduate Counseling sample reported significantly greater variability in Quest religiosity scores when the RLI was given in conjunction with the death attitude scale (CIDS), then when administered alone. A possible interpretation of these findings was that the inclusion of the CIDS caused the following:

- (1) the death reconciliation scale (CIDS) acted not

only as a death reconciliation dependent measure but also as a serendipitous experimental effect.

- (2) the induced experimental effect had a differential impact across sample groups, being negligible with the Undergraduate and Graduate Noncounseling samples and most impactful within the Graduate Counseling sample.
- (3) the cause of the induced experimental effect was probably due to the inclusion of the death reconciliation scale (CIDS) because:
 - (a) the serendipitous testing effect was not noted when the RLI was administered alone (retest conditions of the RLI).
 - (b) the only differentiating factor between the Graduate Counseling and Noncounseling dependent measures which approached statistical significance was found within the death integration component of the death reconciliation scale (CIDS).
 - (c) the emotional/experiential component of death reconciliation rather than the cognitive confrontation component was most likely the cause of the induced experimental effect. Lack of statistically significant death confrontation mean difference scores between Grad-

uate Counseling and Noncounseling groups appears to exclude the death confrontation factor as being central in causing the serendipitous experimental (testing) effect.

The inclusion of the death attitude scale (CIDS) caused an increase in emotional/affective sensitivity and/or responding in the Graduate Counseling sample which resulted in the significantly greater change in variability of religiosity scores. Pratt (1974) found similar results examining a group involved in a death awareness workshop. The mere completion of a fear of death scale study caused an affective (fear of death) response which Pratt interpreted as resulting in both cognitive and emotional change amongst group members. The dynamics and resultant impact of such induced affectivity appears to be differentially expressed across sample groups and will be referred throughout the discussion of research results. The variability between sample groups in the degree to which death reconciliation correlated with the need to search for life meaning was ostensibly due to the induced serendipitous experimental testing effect. Support for this contention is evidenced by the concurrent validity data between the Quest component of the RLI and the SONG scale found in this study. The affectivity induced by the administration and completion of the death attitude questionnaire (CIDS) probably had a similar impact on the differential variability of

search for life meaning scores across sample groups. Change in variation of search for life meaning scores may be interpreted as an indication of qualitative differences in the motivational base to seek meaning in life. The need to search for life meaning and Quest religiosity were conceptualized and operationalized as parallel constructs each reflecting an experientially based spiritual orientation existentially grounded in the ultimate fact of death.

Examination of theoretical constructs developed to ascertain philosophical perspectives on the individual's need to develop a life meaning orientation offers a plausible interpretive framework encompassing the above mentioned research findings. Philosophical/psychological perspectives offered by Dabrowski (1977) and Suzuki (1960) provide an integrative synthesis to seemingly disparate findings previously mentioned. Dabrowski's model of multilevelness and emotional development suggests a comprehensive theoretical framework which entails progressive psychological development through five qualitatively distinct levels. Each of the five developmental levels is marked by a significantly different orientation and/or perspective towards life, death and religious attitudes. Developmental levels one and two within the Dabrowskian framework are characterized by:

- (a) philosophical attitudes directed towards power and manipulation related to the understanding of nature and life through positivistic principles.

- (b) death attitudes are marked by a lack of understanding of the problem of death with limited (if any) awareness and integration of the fact of death into one's personality structures.
- (c) religious attitude is characterized by a religious orientation directed towards self preservation with fluctuations between atheistic and personalistic religious attitudes.

The individual who is characterized by developmental levels one and two is described by Dabrowski as demonstrating more primitive and/or nonintegrated emotional attitudes towards life. Such life responding is often more mechanistic and/or hedonistic in its orientation, the individual primarily being controlled and/or controlling the external conditions of the environment. Suzuki (1960) aptly describes this life perspective as the "doing orientation" which characterizes an objective and analytical directionality towards understanding nature and life. The individual's primary mode of understanding life is described by Suzuki as a searching/ action or doing orientation where knowledge is gained through dissection, subjugation, and exploitation.

Developmental levels three to five within the Dabrowskian framework are characterized by:

- (a) philosophical attitudes directed towards the individual's inner world becoming progressively more introspective, mystical, and existential. One's

philosophical attitude is significantly directed towards a search for life meaning where life values and philosophical orientation becomes synonymous. Both philosophical perspective and general life values for these individuals are deeply grounded in a penetrating awareness of one's ultimate death.

- (b) death attitudes are more deeply integrated and prioritized into the context of all human dilemmas. The problem of death is incorporated into one's personality structure as being one of the main existential life questions. The fact of death is placed into the context of all human values, thus one's life and death orientations become indivisible.
- (c) religious attitudes become focalized around a deep respect for the divine where formal or abstract conceptualization of God is replaced by an experiential and/or mystical sense of one's penetrating spirituality. A significant turning away from both institutionalism and dogmatism of religious organizations is developed where the individual realizes one's religious/spiritual needs through deeply committed and loving relationships with others. The development of a religious/spiritual orientation occurs

through deeply personal and experiential reflection which may vary greatly between individuals.

Individuals characterized as being within Dabrowskian developmental levels three to five, as compared to developmental levels one and two, are perceived as having more complex and integrated philosophical, religious/spiritual, and death attitudes. Suzuki's "doing oriented" and "being oriented" life orientations also parallel Dabrowski's developmental model as well as Heidegger's ontology of "mindfulness and forgetfulness of being". Differential variability in the relationship between death reconciliation and the need to find life meaning, which was demonstrated between sample groups, may be explained within the theoretical perspectives offered by Dabrowski and Suzuki.

The lack of a significant relationship between the need to search for life meaning and death reconciliation for the Undergraduate sample may reflect more primitive developmental levels as suggested by Dabrowski's developmental model. The majority of Undergraduate students may have been within Dabrowskian developmental levels one and two, where the awareness of death and existential issues would be generally unrealized. The lack of a positive relationship between death reconciliation and the need to search for life meaning may reflect a lack of emotional development for the younger Undergraduate group. However, an examination of research data suggests an

alternative theoretical explanation. The Undergraduate sample may have emotional/experiential awareness of death and life meaning issues but lack the cognitive expressive (linguistic communicative) capacities and/or abilities to interpersonally communicate such existential feelings. The deep emotional/experiential awareness of life/death issues may for all individuals be primarily a penetrating heartfelt experience limiting cognitive conceptualization and objective analysis. The objective measurements (attitude questionnaires) used in this study may have been too linguistically and conceptually limiting, particularly for the Undergraduate sample, to lend valid and reliable research data. The lack of a positive relationship between the need for life meaning and death attitudes may have been due to the Undergraduate sample being less able to conceptualize and/or linguistically express life meaning and death attitudes.

The positive relationship between the need to search for life meaning and reconciliation with death for the Total Graduate sample may be interpreted as suggesting higher levels of emotional development as characterized within Dabrowskian developmental levels three to five. Within these developmental levels the emotional integration of death increasingly plays a more significant role in the need to search for life meaning. The increased cognitive and/or linguistic capabilities of the Total Graduate sample may have allowed a more objective analysis of life/death attitudes particularly

in view of the research instrumentation (attitude questionnaires) utilized in this study. Whether sample differences on the search for life meaning by death reconciliation relationship are reflective of actual developmental differences, a partial artifact of testing instrumentation, or both is problematical.

Examination of Graduate Counseling and Noncounseling death reconciliation by search for life meaning correlational differences demonstrated significant and surprising findings. The Graduate Noncounseling sample demonstrated very similar results as were found for the Total Graduate sample. These results can be theoretically explained also within the context of Dabrowski's model of emotional development. The Graduate Noncounseling sample appears to have integrated the inevitability of death (death reconciliation) into the development of a need to search for life meaning.

Examination of the Graduate Counseling sample on initial analysis of research data appeared not to support the relationship between death reconciliation and the need to search for life meaning. However, when the interactive effect of the individual's religious orientation was considered in context to the relationship between death reconciliation and the need to search for life meaning, a differential effect was noted within the Graduate Counseling sample. Those individuals who reported more integrated/existential (Quest) religious orientations also displayed significantly greater

stability in religious attitude during death reconciliation conditions. Interpreted within the Dabrowskian framework integrated religious attitudes were compatible with both a need to find meaning in life and existentially grounded death awareness. However, those Counseling students who reported more traditional religious attitudes (lower Quest scores) also reported significantly less stability in religious attitudes between conditions of death confrontation and the absence of such conditions. Interpreted within Tennessen's and Yalom's frameworks those individual's with a traditionally religious orientation utilized their religion as a defence against the full emotional impact of the inevitability of death. Confronted with the inevitability of ultimate death the traditionally religious Counselors sought refuge from such existential anxiety in the suificating properties of traditional religion and what Yalom called the belief in the ultimate rescuer. Lack of a significant relationship between death reconciliation and the need to search for life meaning for the Graduate Counseling sample probably reflects the differential use of religious/spiritual values when confronted with death. The nontraditionally religious Counselor's spiritual orientation is grounded in the existential search for life meaning and a deep experiential awareness of death. For these individuals one's religious attitude and/or orientation does not impede the existential awareness of death or the deep felt need to search for life meaning. However, the tradition-

ally religious Counselor's spiritual orientation evolves out of a need to deny the possibility of the fact of total non-being or death. Thus during confrontation with the inevitability of one's death the traditionally religious individual utilizes one's spiritual orientation to emotionally and experientially insulate him/herself from the full existential awareness of death. The positive relationship between death reconciliation and the need to search for life meaning (an existentially based religious/spiritual orientation) can be dramatically reduced. The nonsignificant positive relationship between death reconciliation and the need to search for life meaning was probably due to the differential use (ontological facilitator versus ontological suificator) of the individual's religious orientation during death confrontation. The interactional impact of the individual's religious orientation on the death attitude/life meaning relationship was not found within the Graduate Noncounseling sample. Examination of research data demonstrated the primary differentiating factor between these groups was that the Graduate Counseling sample reported significantly higher levels of emotional integration of death. The increased awareness and integration of death for the Graduate Counseling sample may have caused the non-traditionally religious to further integrate the need to find life meaning and existential awareness of death and have the opposite effect on the traditionally religious. The Graduate

Noncounseling sample's emotional/affective awareness (existential anxiety) of death thus may not have been extensive enough to cause the differential utilization of one's religious orientation. The interactional impact of both an induced affectivity caused by the completion of the CIDS and the differential utilization of one's religious orientation had a significant and selective impact on most relationships examined in this study. A more extensive analysis and conceptualization of the differential impact of specific religious orientations will be examined in a later section of this study.

Hypothesis II

A positive relationship was found between the need to search for life meaning and the development of an existentially grounded religious/spiritual orientation for the Total, Undergraduate, and Graduate sample. The development of an existentially based religious orientation (Quest) appears to be positively related to the development of the need to find meaning in one's life. This relationship appears to be largely supported across age groups as both Graduate and Undergraduate samples demonstrated a positive relationship between the need to search for life meaning and the development of a Quest religious orientation. This relationship when examined within the Dabrowskian model of emotional development receives theoretical support. The progression of the individual towards the third to fifth levels of emotional development necessitates a parallel qualitative transformation in both phil-

osophical and religious/spiritual orientation. Such a transformation involves a developmental progression from a primitive philosophical and religious/spiritual adherence grounded in institutionalism to an individualistic and existentially based orientation. Philosophical and religious attitudes become an expression of a deeply personal and existentially based spiritual quest.

However, dramatic differences were noted between Graduate Counseling and Noncounseling groups related to these examined variables. The Graduate Noncounseling sample demonstrated similar results to the Undergraduate and Total Graduate samples. The Graduate Counseling sample did not demonstrate a positive relationship between the need to search for life meaning and the development of an existentially based religious orientation. This finding is probably due to the induced affective response caused by the completion of the CIDS and the counselor's differential use of traditional and nontraditional religious orientations. The counselor's increased sensitivity (experiential grounding) to existential death attitudes caused some individuals within this group to report more traditional religious attitudes, while having the opposite effect with others. A more complete analysis of the cause of religious differentiation amongst counselors will be examined in a later section of this discussion. The differential religious orientations reported by the Graduate Counseling sample would reduce the

positive relationship between the need for life meaning and an existentially based spiritual attitude particularly for those who reported traditional (institutional) religious orientations during death confrontation. It should be noted the definition of traditional and nontraditional religious orientations is primarily based on its functional use rather than substantive characteristics. In general the development of a need to find life meaning is positively correlated with the development of an existentially based (humanistic) religious/spiritual orientation.

Hypothesis III

A positive relationship was found between death reconciliation and the development of an existentially based (Quest) religious orientation for the Total, Undergraduate, Graduate, and Graduate Counseling samples. A differential effect was noted between the Graduate Counseling and Noncounseling samples for the same reasons as discussed for hypotheses I and II. Examined within the Dabrowskian model of emotional development the progression towards an existentially based religious attitude necessitates an increased awareness and emotional integration of the heartfelt realization of death. Empirical support for Dabrowski's theory appears to be supported by evidence obtained from this study. Graduate Counseling individuals who found the cognitive confrontation and emotional integration of death too threatening (traditionally religious counselors) blocked the full emotional integration of

death by functionally utilizing their religious orientation as an ontological hebetant. A retreat into a deeply engaged belief in afterlife by the traditionally religious counselors diminished the degree of anxiety produced by an integrated awareness of death. The nontraditionally religious counselor's (Quest oriented) religious/spiritual orientation is existentially grounded in a penetrating awareness of death and a spiritual belief system based on creative unknowing or quest. A retreat into utilizing religion as a protective barrier against the full realization of death is no longer possible and/or desirable for these individuals. The traditionally religious counselors would be classified as being within developmental levels one and two within Dabrowski's framework. Counselors reporting more existentially based religious/spiritual attitudes would be classified within levels three to five. The differences between these two groups probably caused the lack of a significant correlation between death reconciliation and Quest religiosity for the Total Counseling sample. Previous research (Alexander & Alderstein, 1959; Archterber-Lawlis, 1978; Feifel, 1959, 1974; Feifel & Branscomb, 1973; Hoelter & Eply, 1979; Manganello, 1977; Templer, 1972) citing the religiously oriented to be more fearful and/or anxious about death and thus using religion as a coping mechanism (death denial through belief in afterlife) is supported by this study. However, the type of one's religious orientation and its functional use are important determinants often

ignored in the research. An existentially based religious/spiritual orientation can be extremely facilitative to the full emotional integration of death. One's religious/spiritual orientation is not necessarily an escape mechanism from the penetrating awareness of death but may functionally also evolve from an existentially grounded awareness of death. The functional use of one's religious orientation and its relationship to death realization appears just as important as the substantive characteristics of a particular religious orientation. However, it is not denied that the functional use of religion is closely related to its substantive characteristics.

Hypothesis IV

A significant negative relationship was found between the need to search for life meaning and increasing age for all sample groups except the Graduate Noncounseling and Counseling groups. The lack of a significant negative relationship for the Graduate Noncounseling group was probably due to the relatively small number of subjects in that group. Support for this contention is evidenced in that the Noncounseling group had the highest negative correlation of all groups but was still found to be statistically nonsignificant.

Examined within a Dabrowskian perspective the need to search for life meaning should be grounded in the full realization of the inevitability of death. The inevitability

of death as one ages looms ever more closely thus the search for life meaning should become increasingly more predominant in one's life. However, for most individuals (functionally operating within Dabrowskian developmental levels one and two) death awareness is experienced as threatening and the individual dulls such existential awareness. Two of the primary ways in which the individual may do this is through over-involvement in work (both physical and intellectual) and the adoption of a traditionally religious orientation. Tennessen calls each of these methods ontological hebetants directed at decreasing the individual's level of existential engagement with life. Thus having found meaning in life (the reciprocal of the need to search for life meaning) may be an accurate indicator of lower levels of emotional development and/or the successful attainment of ontological hebetants. Heidegger (1927) and Suzuki (1960) would define this type of basic life perspective as primarily a "doing orientation" directed towards the denial of a existentially based deep engagement with life. The results of this study tend to support the contention that as one gets older a deep existentially based life engagement, reflective of Dabrowski's developmental levels three to five, is less probable.

However, the Graduate Counseling sample demonstrated a nonsignificant negative relationship between the need to search for life meaning and increasing age which was the lowest of all groups. Some of the members of the Graduate

Counseling sample may have been within Dabrowskian developmental levels three to five where the search for life meaning (existentially based philosophical perspective) tends to increase with further emotional development and/or the process of aging. Some counselors may have emotionally developed the need to continue to seek life meaning due to the type of situations continually confronted during counseling and counseling training. The type of counseling orientation utilized by the counselor would tend to retard (associated with behavioral and psychoanalytic perspectives) or facilitate (associated with humanistic and existential perspectives) the development of an existentially based search for life meaning as suggested by Dabrowski. Whether the type of counseling orientation utilized by the counselor facilitates an existentially based life engagement (search for life meaning) or contrapuntally the inverse remains problematic. The interactive effect of both variables probably lies more closely to the truth. For most individuals an increase in age is associated with a decrease in the need to find meaning in life probably a function of the individual's need and success at avoiding often painful existential issues.

Hypothesis V

An examination of mean score differences on the level of cognitive confrontation of death between the Graduate Counseling and Noncounseling groups demonstrated nonsig-

nificant differences. The only group to demonstrate a significantly lower level of death confrontation was the Undergraduate sample when compared to the Graduate sample. The cognitive confrontation and/or awareness of death appears to be a relatively unimportant differentiating factor between most groups examined in this study.

The Graduate Noncounseling sample appears to be no less cognitively aware of death than the Counseling sample. Both groups appear to be equally aware of death even though the Counseling sample may have cognitively confronted such issues more often, either through training or direct experience. Cognitive and/or rational awareness of death appears to be significantly lower only for the Undergraduate sample. Previous research (Chandler, 1980; Klug, 1976) has suggested that the emotional integration of death is a more salient characteristic of death reconciliation than cognitive confrontation. Research provided by this study appears to support this contention. Both Dabrowski's theory of emotional development and general existential theory emphasize the deep emotional integration of death as a more important characteristic. The increased experiential contact by counselors related to death issues, often obtained through training and job experience, appears to have little differential impact on the degree of cognitive confrontation with death. Counselors appear no more cognitively aware of death than comparable groups.

Hypothesis VI

Examination of research data demonstrated the Graduate Counseling sample had emotionally integrated the inevitability of death to a greater degree than had a comparable Noncounseling group. Analysis of data would tend to support the contention that counselors as a group have more highly developed emotional attitudes towards death. The type of individual who is initially attracted to the counseling profession, counselor training/experience, and possible increased awareness of expectancy outcome of this research may have all contributed to these findings. Additionally, counselor opportunity and professional sanctioning to work through such issues, as compared with many other professional groups, may have also contributed to the Counselor's increased sensitivity to death issues and related emotional integration of such death/existential awareness. The counseling student often may have a increased sensitivity to all human concerns with death awareness being one facet of a more highly developed emotional awareness, thus the research findings may not be particularly surprising. Examined within the Dabrowskian model one could conclude that counselors may tend to generally be more emotionally integrated with respect to specific death attitudes. Counselors would at first seem to be more representative of Tennessen's definition of the "vigilante" - the individual who has condemned themselves to a wide awakening as possible to the awareness of the inevitability of death.

However, when the significant change in one's reported

religious orientation is acknowledged for some of the counselors, a different interpretation of the data is warranted. The counselors who reported more traditional religious orientations during death confrontation, as compared to reported higher Quest religious orientations during the absence of such conditions, may be interpreted as not having deeply grounded existentially based life/death attitudes. Utilizing Tennessen's definition one may refer to these individuals as "pseudo-vigilantes" - individuals who have "convinced themselves" (as opposed to condemned) that they have a deep existential awareness of death. The pseudo-vigilante when confronted with actual experientially based death awareness and confrontation retreats into the psychological safety of a particularly preferred ontological hebetant (work, traditional religion, metaphysics, alcohol, drugs, external sensations, platitudinal small-talk, role-playing, social norms, rigidity, insanity and/or conformity). The Counseling sample probably was composed of three specific groups of individuals: 1) somitores (Tennessen, 1966) - individuals who seek any kind of adjustment at the cost of a candid awareness of their ultimate situation grounded in the inevitability of death (probably representative of levels one and two within the Dabrowskian model of emotional development), 2) vigilantes (Tennessen, 1966) - individuals who have condemned themselves to a wide awakening as possible to the awareness of death (probably representative of levels three to five within the Dabrowskian model of emo-

ional development), and 3) pseudo-vigilantes - individuals who have convinced themselves that they have fully integrated a deep experiential awareness of death when in reality they have not (probably representative of an intermediate transitional period between Dabrowskian developmental levels two and three).

The implications of these findings has important ramifications particularly for counselors working with the terminally ill, if not all clientele. Manganello's (1977) findings that counselors who used denial against the awareness of death had also the lowest empathy for the terminally ill bears testimony to the importance of death reconciliation amongst counselors. The degree of empathy was found to decrease with these individuals (somitores) during actual interviews with the terminally ill. Counselors who used denial of death only occasionally (vigilantes) demonstrated initially higher levels of empathy which did not change during interviews with the terminally ill. Examined within Dabrowski's developmental model, counselors who could be classified within developmental levels three to five would probably be more empathic and/or effective in counseling the terminally ill.

Dabrowski (1977) also classified particular psychological and psychiatric orientations within different developmental levels of his framework. Psychological/psychiatric orientations that emphasize man as a product of primarily

external determinants at the expense of understanding man as a psychological being (behaviorism) are classified within the first two levels of emotional development. Psychological/psychiatric orientations that take a distinctly existential perspective allowing the individual's autonomy and experiential values to be highly respected, are classified within the Dabrowskian model within developmental levels three to five. Counselors utilizing behavioral perspectives probably would tend to deny the importance of death attitudes and facilitate similar attitudes in their clientele. Behaviorally directed counselors would probably demonstrate more death denial behaviors with the terminally ill and be less empathic with their life situation. Existentially oriented counselors would tend to be less death denying in their orientation and more empathic towards the terminally ill. Differences between members of the Counseling sample during experiential confrontation with death may be reflective of significantly different counseling/psychological orientations.

Hypothesis VII

The degree of Total Death Reconciliation (cognitive confrontation and emotional integration factors) does not significantly differ between the Graduate Counseling and Noncounseling groups. The emotional integration of death appears to be the only significant differentiating factor between sample groups examined in this study. Total Death reconciliation may be almost totally encompassed within

the integration of death construct. The utilization of the reconciliation with death construct amongst younger age groups may demonstrate the saliency of the cognitive confrontation component. Chandler (1980) also found the death integration component as being the most salient factor in death reconciliation.

Hypothesis VIII

The Graduate Counseling sample demonstrated a significantly higher level of Quest (existentially based) religiosity than the Noncounseling group. Counselors appear to develop a more existentially/experientially based religious orientation than a comparable Noncounseling group. However, as previously mentioned not all counselors demonstrated a preference for the existentially based religious orientation. The significantly higher mean level of Quest scores for the Graduate Counseling sample may be primarily a reflection of only some members contained within this group. For those individuals the facilitation of an existentially based religious/spiritual orientation is probably grounded in both professional and personal experience. Those counselors who adopted a more traditional religious orientation during death reconciliation conditions probably did so out of the need to deny the full emotional awareness of death.

Discussion of Correlation Matrix Comparisons

Correlation Matrix Similarities

SONG X AGE. All sample groups demonstrated a negative

relationship between the need to search for life meaning and increasing age. Examined within Tennesen's framework the data would tend to support the contention that as one ages the probability of the individual finding effective ways of insulating him/herself from an existentially grounded awareness of life/death issues increases. This tendency may in part be a function of our normative social values as related to Western man's doing orientation. The continual ontologically abrasive impact of our society over time would tend to prevent the development of an existentially based "being orientation" (Suzuki, 1960) for most individuals. The ontologically hebetating properties of our society would tend to reduce most individuals to what Tennesen (1966) colorfully calls "happy pigs." This is to be dramatically contrasted with Frankl's (1966) contention that the opposite of the need to find meaning in life is having found life meaning. Having found life meaning may also be redefined as having abandoned important life projects to be lost in the meaningless meanderings of mass man and/or mass religion. The need to seek meaning in life has been redefined within this present study as a deeply engaged life struggle often intimately connected to a deep experiential awareness of the inevitability of one's death.

QUEST X SONG. All sample groups demonstrated a positive relationship between the need to search for life meaning and the development of an existentially/experientially based

religious orientation. The search for life meaning and Quest religiosity variables were both conceptualized and operationalized as measures of the individual's spiritual quest. The data obtained from this study appears to support the contention that both Quest religiosity and the seeking of noetic goals are existentially based spiritual orientations. The motivation for the development of both appears grounded in a deep awareness of the paradoxical and often tragic life/death conditions.

CONF X TOTAL. All sample groups demonstrated a positive and significant relationship between the cognitive confrontation of death and total death reconciliation. Cognitive confrontation appears to be a necessary component in the individual reconciling the inevitability of death across all age groups examined within this study. This study would tend to support Klug's (1976) theory that cognitive confrontation of death is a necessary but not sufficient condition for death reconciliation.

INTEG X TOTAL. All sample groups demonstrated a positive and significant relationship between the emotional integration of death and total death reconciliation. The emotional/experiential integration of the awareness of one's death appears to be a necessary component for total death reconciliation across all groups within this study. However, a substantially higher correlation was found between death integration and total death reconciliation than for death confron-

tation and total death reconciliation. The emotional integration of death appears to be a more salient characteristic of total death reconciliation than cognitive confrontation. Examined from an existential perspective the emotional, heart-felt valuation of both sense data (empirical perspective) and cognitive data (rational perspective) is integral to the full reconciliation with the inevitability of one's death.

QUEST X INTEG. All sample groups except the Graduate Counseling sample demonstrated a positive and significant relationship between the emotional integration of death and the development of a more individualistic/experientially based religious orientation. The existential awareness of death appears to facilitate a more experientially based religious orientation. Dabrowski's model of emotional development would theoretically support the parallel existential grounding of both the development of an experientially based awareness of death and religious/spiritual orientation. The lack of parallel development in existentially based death and religious attitudes for the Graduate Counseling sample reflects the finding that some counselors when confronted with death turned to more traditional/institutional (denial mechanisms) based religious orientations. The evidence of this occurring for only the Graduate Counseling sample is probably due to the increased sensitivity of this group (demonstrated by significantly higher death integration scores) to the deep emotional penetration of death awareness. The mere cognitive con-

frontation (rational awareness) appears not sufficient alone to promote the development of existentially based religious/spiritual attitudes.

QUEST X TOTAL. All sample groups except the Graduate Counseling sample demonstrated a significantly positive relationship between total death reconciliation and existentially grounded religious attitudes. These findings were probably due to the same factors as mentioned previously for the death integration by death reconciliation relationships.

Correlational Matrix Differences.

QUEST X AGE. When the interactional (Quest) component of the religious life inventory (RLI) was administered alone non-significant correlations were found between age and Quest religiosity for all samples except the Graduate Counseling and Noncounseling Groups. The Graduate Counseling sample reported more traditional and the Noncounseling sample less traditional (Quest) religious attitudes as one ages. However, when the RLI was given in conjunction with the death attitude scale (CIDS) the Graduate Noncounseling sample reported a significant negative relationship between Quest religiosity and increasing age, an almost complete reversal of findings previously found for this group. An examination of this data suggests the following for the Graduate Noncounseling sample:

- (1) the Noncounseling sample appears to be a more homogeneous group as related to religious attitudes when compared to the Graduate Counseling sample. The

highly significant relationship between Quest religious attitude and age indicates, although religious attitudes changed significantly between death reconciliation (Quest₁) and absence of such conditions (Quest₂), the specific change in religious attitudes was homogenously expressed across most individuals.

- (2) The Noncounseling sample reported an almost complete change in the relationship between existentially based religious attitudes and age dependent on the fact of death reconciliation. Death reconciliation for this group tended to consistently cause older subjects to report more conservative/institutional religious values where the opposite effect was noted previously. An interpretation of this data would tend to suggest that the Noncounseling Graduate sample "reported" (as opposed to experiential commitment) existential religious values when not confronted with death. When confronted with death reconciliation the opposite tendency was found homogenously expressed throughout the sample, older subjects tended to report more traditional (lower Quest₂ scores) religious values. A retreat into more traditional religious values during death reconciliation amongst most group members was interpreted as indicating the Graduate Noncounseling

sample was largely of one typology - "pseudo-vigilantes." The expression of existentially based religious values during the absence of death reconciliation was probably marked by the appropriate consensual "liberal religious attitudes" dominant for this educational and/or professional group. The reporting of Quest religious values by the Noncounseling group is probably more a reflection of "social desirability" than actual religious values. The change towards more traditional/institutional religious values during death reconciliation is probably indicative of the true religious values of this group. The almost totally consistent change in religious values within this group suggests an expansion of Tennessen's colorful vocabulary, from not only "happy pigs" (associated with Heidegger's forgetfulness of being), to the addition of the term which appropriately may be called "happy sheep." The significantly lower level of death integration reported by the Graduate Noncounseling sample, when compared to the Graduate Counseling group, suggest espoused experiential religious values (Quest₂) are not truly existentially grounded.

Examination of data for the Graduate Counseling sample

suggests the following interpretations for the relationship between age and the development of existentially based religious/spiritual attitudes:

- (1) the Counseling sample appears to be a less homogeneous sample in reported religious attitudes when compared to the Graduate Noncounseling sample. The prevalent shift from a highly significant relationship between Quest religious attitudes and age to an extremely low (almost random) correlation (expressed during death reconciliation conditions) suggests more varied Counselor religious/spiritual values.
- (2) the Counseling sample reported a significant change in the relationship between existentially grounded religious attitudes and age dependent on the fact of death reconciliation. The degree and type of religious attitude change for the Graduate Counselor group suggests three possible religious attitudes: (a) traditional/institutional religious attitudes associated with death denial, (b) pseudo-existential religious attitudes (pseudo-vigilantes) associated with reported existential religious values that significantly change towards more traditional religious values during death reconciliation, and (c) existential religious/spiritual attitudes which remain substantially stable "because" of the fact

of death reconciliation. The significantly higher level of death integration found for the Counseling sample, when compared to the Noncounseling sample, was probably the cause of both stability and lack of stability of religious values within the Counseling sample. Traditionally/institutionally and pseudo-existentially religious individuals demonstrated less stability of religious values dependent on the degree of death reconciliation and confrontation. The truly existentially/experientially religious individuals found their religious values further grounded by the penetrating awareness of death. Examined within Dabrowski's model of emotional development, death integration acts as a stabilizing (existential grounding factor) influence on one's experiential religious values, particularly within developmental levels three to five. In contrast, death integration acts as a threatening and destabilizing (ontological inhibitor) influence on religious values for the traditionally religious within Dabrowskian developmental levels one and two.

Counselor religious attitudes will have a significant impact on the degree and type of interaction the counselor may have with clientele particularly in relation to counseling the terminally ill and/or death related issues.

DEATH RECONCILIATION X SEX. Examination of research data demonstrated no clear relationship between death reconciliation and sex for the total sample. However, differential sex by death reconciliation relationships were noted across sample groups.

The Undergraduate sample demonstrated a positive relationship between death reconciliation (both cognitive confrontation and emotional integration components) and being male. Males were found within the Undergraduate sample to demonstrate higher levels of total death reconciliation, although statistically significant this relationship was deemed weak at best ($r +.21$, $p = < .05$). Neither the cognitive confrontation or emotional integration components of death reconciliation individually demonstrated a significant relationship to sex. Lester (1967) found similar results in that males were more apt to think about the inevitability of death than females because they were less affectively disturbed by such thoughts. This study appears to support the contention Undergraduate males have considered the reality of inevitable death more than females within the same educational group. However, significant differences were not found in differential group responses toward specific components (confrontation and integration) of death reconciliation. The fact the Undergraduate sample males tended to reconcile death to a greater degree may be substantially due to dominant cultural values. Males who are often stereotypically described as being much

less emotional and more aggressive probably found confrontation with the inevitability of death less threatening than females. Research studies by Diggory and Rothman (1961, 1965) and Lester (1967, 1972) found similar sex biased and/or stereotypical responses to the inevitability of death.

Examination of data from the Graduate sample suggests even more support for the stereotyping of sex biased attitude towards death reconciliation. The Total Graduate sample demonstrated a significant split between death confrontation and integration related to the sex variable. The cognitive (rational) confrontation of death was significantly correlated with being male, while affective (emotional) integration was correlated with being female. Examined from Dabrowski's model of emotional development the affective integration of death (existential grounding) necessitates a deep emotional assimilation of the cognitive awareness of the fact of death. Previous research (Diggory & Rothman, 1961, 1965; Lester, 1967, 1972) has demonstrated women are more fearful and/or anxious (increased emotionality) about death, with such research evidence being interpreted within negatively toned constructs and/or descriptors (fear and/or anxiety). However, this present research allows for reinterpretation of past research data to include death fear and anxiety within a more expansive and positively toned conceptualization. Women who have reported in past research greater levels of death anxiety and/or fear may in reality be more sensitive (existentially grounded) to

both death and life issues, a function of higher levels of emotional development when examined within the Dabrowskian framework. Graduate sample males who reported a primarily cognitive (rational) orientation in reconciling the inevitability of death may have a much less existentially grounded (deep emotional interiorization of the fact of death) death attitude. Examined within Dabrowski's perspective males may be less emotionally sensitive and/or experientially aware of the inevitability of death because of lower levels of emotional development. Such underdeveloped emotional attitudes towards both life and death issues may in part reflect the aggressive stereotype often associated with being male. Whether the aggressive stereotype is a cause or result of reduced emotional sensitivity, here reflected in a primarily cognitive orientation towards death reconciliation, is still open to question.

The Graduate Counseling sample demonstrated some of the similar attitudes towards death as were found in the Total Graduate sample. Male counselors still demonstrated a significant tendency to reconcile the inevitability of death through cognitive means. The death integration factor of death reconciliation tended to show no significant relationship to the sex variable for the Counseling sample. Although males still tended to take a cognitive stance towards death reconciliation there appeared to be no definite sex bias towards the emotional integration of death. Counselors as a group may have a general

increased sensitivity to death related areas due to both counselor experience and professional training. Such training may tend to reduce sex differences on the death integration component. The significant correlation between death confrontation and being male, found both in the Total Graduate and Graduate Counseling samples, may be indicative of a defensive reaction (cognitive rationale) against the full impact of penetrating death awareness utilized by males. Whether the significant cognitive orientation is an attempt by males to rationally understand their feelings centered around death or is a defensive stance against existentially grounded death awareness, is extremely problematic. If the male cognitive stance is a defensive reaction against full death awareness, then in general male counselors may find the experiential/existential acceptance and/or facilitation of death attitudes within clientele more difficult. Male counselors may tend to rationalize and/or problem solve (cognitively control) in their therapeutic interventions related to working with death concerns and/or the terminally ill. While the cognitive understanding and related problem solving strategies may at times be necessary in working with death issues and the terminally ill, the defensive overreliance of this therapeutic intervention strategy and/or style may become extremely destructive. Since this research has demonstrated that death reconciliation is substantially grounded in the deep emotional integration of death, then a primarily cognitive/rational

counseling approach may significantly inhibit resolution of such issues for the client. This research has demonstrated that male counselors tend to rationalize (cognitive dependency) reconciliation with death and thus are probably more apt to engage in nonfacilitative counseling strategies as previously mentioned. Manganello's (1977) research has demonstrated that counselors who use denial against the full awareness of death have the lowest empathy level towards the terminally ill and significantly disengage (reduction in empathy level) during actual counseling interviews. If the male counselor's cognitive stance towards death reconciliation is truly a "defensive reaction" then both lack of empathy and disengagement is more probable with the male counselor. Female counselors may have a general advantage over most male counselors in their emotional/integrative stance towards counseling which may be substantially needed when working with death issues and/or the terminally ill.

The Graduate Noncounseling sample did not report many of the subject's sex data thus comparisons between Graduate Counseling and Noncounseling samples could not be made with respect to the sex variable. Whether the leveling out of differences between sexes on the death integration variable is specific to only the Counseling sample is important and needs to be ascertained. The Graduate Counseling sample's tendency for males to reconcile the inevitability of death through cognitive means also needs to be examined as to whether

this factor is prevalent amongst the Counseling sample only. Regardless of the counselor's intervention framework and/or style, the counselor's own attitudes towards death and how the individual reconciles them appears to have a significant impact on the quality and effectiveness of the particular counseling intervention. Counselors who rationalize their own thoughts and feelings about the inevitability of death will probably facilitate the same attitudes in their clientele. It appears male counselors may be more in danger of inappropriately handling these issues than female counselors.

Mean Score and Variance Comparisons

Mean Score Comparisons

A comparison of Undergraduate and Graduate samples demonstrated the only differences between these groups were in the mean age level (independent variable) and death confrontation (dependent variable). The Undergraduate sample was both a younger group (7.1 years) and demonstrated significantly lower levels of death confrontation. Whether the differences in the mean death confrontation levels between these two groups is entirely due to age (developmental) differences is uncertain. However, examined within Dabrowski's model of emotional development, age (emotional/developmental) differences may account for the younger group's (Undergraduate) comparative deficiency in death confrontation.

A comparison of Graduate Counseling and Noncounseling groups demonstrated significant differences on two depen-

dent measures, death integration and Quest religiosity. The Graduate Counseling sample demonstrated both higher levels of death integration and Quest religiosity scores. This research evidence appears to support the contention that the development of an experiential/existential religious/spiritual orientation is grounded in the full emotional integration of death. A comparison of Quest religiosity scores also demonstrated that the Graduate Counseling sample had initially higher Quest scores that remained stable, while the Graduate Noncounseling sample had lower initial Quest scores which changed significantly. Interpreted within a Dabrowskian framework the experiential/existential spiritual orientation (Quest) is more predominant in the Counseling sample and is a considerably more stable religious/spiritual orientation in the face of death reconciliation. The stability of the Quest religious orientation is attributed to its existential/experiential grounding in the individual as a result of an deeply integrated death attitude. Examined within the Dabrowskian model both the Quest religious orientation and the full emotional integration of death are signifiers of higher levels of emotional development.

Sample Variance Comparisons

Examination of sample variance changes in dependent measure scores across all sample groups demonstrated the most exciting findings of this research. The interpretation of such variance change serendipitously found after an examination of

research data is a testimony to both the strengths and limitations of this study.

An examination of variance differences between the Undergraduate and Graduate samples demonstrated the Graduate sample had reported significantly more variation in Death Integration measures than the Undergraduate group. Both groups reported almost identical mean levels of Death Integration but the Graduate sample reported significantly greater dispersion of these scores.

Examined within the Dabrowskian developmental framework the greater variation of Death Integration scores reported amongst the Graduate sample may be an indication of increased developmental differentiation within this group. Developmental differentiation may be indicated by some members of the Graduate sample deeply integrating the inevitability of death, while other members may have developed successful means of death denial (ontological hebetation).

The Undergraduate sample appears to be a much more undifferentiated group demonstrating significantly less variation of Death Integration scores. However, lack of developmental differentiation does not appear to be due to a decreased level of Death Integration, as the mean level of Death Integration scores for these two groups are almost identical. The only significant differentiating factor which delineates the Undergraduate sample from the Graduate sample (apart from obvious age differences) is the mean level of Cognitive Death

Confrontation, the Undergraduate sample having significantly lower Death Confrontation scores. The emotional awareness and/or integration of death may be both facilitated and inhibited by the degree and type of cognitive constructs we develop towards such experientially based issues. The limited degree of differentiation (score variance) of Death Integration scores for the Undergraduate sample may be due to limited cognitive constructs which tend to facilitate and/or inhibit increased Death Integration. The Graduate sample may have developed more complex and extensive cognitive mechanisms (philosophical/religious constructs) which had the tendency to further inhibit and/or facilitate increased existential awareness of death. The facilitative or inhibitive impact of the development of particular cognitive death attitude constructs, differentially developed and utilized amongst Graduate subjects, thus would tend to cause an increase in variability of Death Integration scores. The lack of highly developed death attitude constructs for the Undergraduate sample would tend to neither facilitate or inhibit integrated death awareness, thus Death Integration scores would vary significantly less for this group.

Examined from a Dabrowskian framework (Dabrowski, 1977) development proceeds from initially reflexive/simple to voluntary/complex levels of personality structuring. However, such emotional development does not occur automatically (ontogenetically) but evolves as a result of emotional conflict

generated through intrapsychic and/or environmental frustrations or tensions. The differences in the degree of variation of Death Integration scores may be perceived as reflecting different levels of emotional development between the less (Undergraduate) and more (Graduate) differentiated groups. The greater variability in the Graduate sample's use of religion as either an ontological hebetant or facilitator also speaks to the Graduate sample as being a more differentiated group when compared to the more homogenous Undergraduate sample. The Graduate sample, being a significantly older group, would also probably have had a more opportunity to both experientially confront death issues and to develop specific cognitive constructs to either deny or integrate the inevitability of death. The higher levels of educational attainment for the Graduate sample would also allow these individuals to develop more sophisticated and comprehensive cognitive belief systems to either deny or facilitate integrative death awareness.

Examination of religiosity scores between the Graduate and Undergraduate samples further illustrates the developmental differences between these groups and the related differential use of religion as an ontological hebetant or facilitator. The variability of the Graduate sample's Quest₂ religiosity scores was significantly lower than the Undergraduate measures when the Religious Life Inventory (RLI) was administered alone. The Graduate sample appeared to demonstrate more cohesive agree-

ment towards an existentially/experientially based (Humanistic) religious orientation than had the Undergraduate sample. However, when the RLI was administered in conjunction with the death attitude questionnaire (CIDS) significant religiosity score variance differences were found between Graduate and Undergraduate groups. A comparison of degree of variance change between test (Quest₁) and retest (Quest₂) administrations of the RLI demonstrated the Graduate sample was the only sample which reported a significant change (greater variability of Quest scores during concurrent administration of the death attitude questionnaire) in variability of RLI scores. The change in Quest religiosity score variance differentially expressed across groups provides research evidence for the serendipitous effect discussed earlier. Examined within Dabrowski's developmental model the Graduate sample appears to be a more differentiated group (religiously) than the Undergraduate sample particularly when confronted with the inevitability of death. Death reconciliation (induced emotional affectivity) appears to have caused considerable reevaluation of individual religious values for the Graduate sample. Such religious reevaluation or reorientation for the Undergraduate sample did not occur. The Undergraduate sample may have lacked the cognitive sophistication to develop theoretical constructs (philosophical and/or religious) to either deny or further facilitate an experientially integrated death awareness. The lack of cognitive sophistication, demonstrated in significantly

lower cognitive death confrontation scores, resulted in the Undergraduate sample's increased stability of religiosity scores between death reconciliation and absence of such conditions.

Comparisons of the Graduate Counseling and Noncounseling samples yields additional support for the differential use of religion as an ontological hebetant or facilitator. The Graduate Counseling sample demonstrated significantly less variation in Total Death Reconciliation scores than did the Noncounseling sample. The lessened degree of Total Death Reconciliation score variance may be interpreted as demonstrating the Graduate Counseling sample has more experientially/existentially grounded death attitudes. A comparison of mean Death Integration scores demonstrated the Graduate Counseling sample had integrated the inevitability of death to a greater degree than the Graduate Noncounseling group. This data may be interpreted as indicating greater experiential grounding of death attitudes for the Graduate Counseling subjects supporting the above mentioned theoretical contention.

However, higher levels of emotional death integration did not have the same impact for all individuals within the Graduate Counseling sample. The Graduate Counseling sample also demonstrated significant variation in religiosity scores between test (Quest₁) and retest (Quest₂) administrations of the RLI. The Graduate Noncounseling sample demonstrated the

opposite tendency showing no significant change in variation of Quest religiosity scores between death reconciliation (initial Quest test) and absence of such conditions (Quest retest). The significantly higher levels of Death Integration (experiential/existential grounding) was probably the cause of the Graduate Counseling sample's increased differentiation of religious values. Examination of research data demonstrated only those Graduate Counselors who had a more traditional (lower Quest scores) religious orientation also reported a significant change in religious orientation between death reconciliation and absence of such conditions. Examined within the Dabrowskian framework the lack of stability of religious values may be highly related to lack of a deeply integrated death/life attitude. The more nontraditionally religious (higher Quest scores) Graduate Counselors demonstrated significantly more stability (nonsignificant variance differences between Quest₁ and Quest₂ scores) in their religious orientation.

The emotional integration of death appears to have a differential impact on the formation of specific religious/spiritual orientations for Graduate Counseling students. Counselors who reported existentially grounded religious values (Quest religiosity) when not confronted with the inevitability of death often reported significantly more traditional (lower Quest scores) religious values when confronted with death. Examined within a Dabrowskian framework these indiv-

iduals would appear not to have deeply integrated their religious/spiritual values but have developed a more primitive religious orientation designed to appeal to the "higher forces" for support and protection. Yalom and Tennessen would contend that religious/spiritual development has been engaged as primarily a defensive/denial mechanism against the painful condition of the full emotional awareness of death. Religion rather than facilitating a more deeply committed life engagement isolates/insulates the individual from deep experiential contact with life and death. However, Graduate Counselors who initially reported a more existentially based religious (Quest) orientation during death reconciliation did not significantly vary in their religious/spiritual orientation regardless of a deeply penetrating awareness of death or not. The stability of religious values for the existentially/experientially based (Quest) religious/spiritual orientation is grounded in a deep penetrating awareness of death, rather than based in the denial of such life conditions. Examined within the Dabrowskian framework these individuals have engaged a religious/spiritual orientation as a result of an increased existentially based attitude towards all values often grounded in a deep emotional awareness of death. A quest or search for life meaning also parallels the development of a religious/spiritual quest both grounded in the often paradoxical and tragic aspects of life.

Research data obtained and examined within this study

appears to support a multi-level model of emotional development as suggested by Dabrowski (1977). Within the Dabrowskian framework qualitatively different attitudes towards life, death, and religion may be specifically developed dependent on the individual's level of emotional development. The differential variability of religiosity scores, expressed between test and retest administrations of the RLI, reflects developmental differences between and within specific sample groups.

Examination of RLI Validity and Reliability Data

RLI Validity

Correlational data between the Quest component of the Religious Life Inventory (RLI) and the Seeking of Noetic Goals test (SONG) demonstrated considerable variability in supportive validity data. The highest level of concurrent validity ($r = +.45$, $p = < .001$) was found between Quest and SONG scores for the Undergraduate sample. The Undergraduate group probably demonstrated the highest level of validity because such data was the least contaminated by the induced serendipitous experimental effect described earlier. For these reasons it is felt the Undergraduate sample offers the most valid measure of concurrent validity for the Interactional (Quest) scale of the RLI.

The Graduate Counseling sample demonstrated the lowest ($r = +.12$, $p = < .05$) measure of concurrent validity probably because this group was the most affected by the induced experimental effect. The other groups' concurrent validity meas-

ures ranged between the Undergraduate and Graduate Counseling extremes. The variability of concurrent validity measures noted between sample groups attests to the strength of the impact that inclusion of the death attitude questionnaire (CIDS) had on other dependent measures.

The relationship between the development of a Quest religious orientation and the need for the individual to seek spiritual (noetic) life meaning appears moderately high for the Undergraduate sample, offering substantial support for the concurrent validity of the Quest component. However, the exact interpretation of concurrent validity data for other sample groups examined in this study is somewhat problematic. Variability of concurrent validity data across sample groups may be due to both construct differences between SONG and Quest measures, and contamination of research data. The Undergraduate measures of validity appear to be the most representative of the RLI's validity. The need to seek meaning in life and the development of a Quest religious orientation appear to be similar constructs both representative of the individual's need to search for an existentially/experientially based spiritual orientation. However, the exact relationship between these two variables depends upon the developmental level of the individual. Whether a deep existential awareness of death can or will be integrated to existentially ground such a spiritual orientation will have a significant impact on the relationship between

the need to seek meaning in life and Quest religiosity. The adherence to traditionally/institutionally based religion as a means of death denial may have an interactional effect on the relationship between SONG and Quest scores.

Quest Reliability

Examination of test-retest reliability data between the initial administration (Quest₁) and readministration (Quest₂) of the Quest component of the RLI demonstrated similar findings as were reported for validity measures. The strongest correlations between test-retest administrations of the RLI were found for the Total and Undergraduate samples. The weakest correlations were found for the Graduate, Graduate Noncounseling, and Graduate Counseling samples. The variability of reliability measures across sample groups reflects the differential impact of the induced experimental/testing effect. The concurrent administration of the death attitude scale (CIDS) along with the RLI differentially varied the reliability scores across sample groups. The Undergraduate sample appears to demonstrate the most uncontaminated measure of Quest reliability as the concurrent administration of the CIDS had the least impact on this group. The systematic variability of reliability scores across and within sample groups attests to probable cause of reliability differences being the contamination of reliability measures by inclusion of the CIDS. The reliability of the Quest component of the RLI was found to be high ($r = +.77$, $p = .001$) for the Undergraduate sample and

was probably the least contaminated measure of Quest reliability.

Examination of research data on both the concurrent validity and test-retest reliability of the Quest component of the Religious Life Inventory has demonstrated differential results across sample groups. However, when the effect of inclusion of the death attitude scale (CIDS) is taken into consideration both reliability and validity data appears more respectable. Validity and reliability data obtained from the Undergraduate sample (least contaminated measures) appears to support the viability of the Quest component of the RLI as being a valid and reliable measure of an existentially grounded religious orientation. The need to obtain further uncontaminated validity and reliability measures for the Quest component of the RLI should not be underscored.

Summary of Research Findings

Overview

The relationship between existentially based philosophical (life meaning need), death (death reconciliation), and religious (Quest) orientations and/or attitudes appears from this research to be extremely complex and often seemingly contradictory in nature. Much of the contradictory research findings previously associated with life, death, and religious/spiritual attitudes appears to be attributed, at least in part, to the designation of these variables as unidimensional/unilevel constructs. An expansion of research orientation towards the

investigation of life, death, and religious attitudes within qualitatively different levels of analysis synthesizes disparate previous research findings into a new cohesive wholeness. The relationship between life and death attitudes, or religious/spiritual and death attitudes, is not necessarily linearly connected but appears to involve a multilevel qualitatively different relationship between variables. The type of life, death, and religious/spiritual attitudes examined has a significant impact on the relationships between each of the above mentioned variables.

Examined from an existential perspective the experiential base or grounding of each of the specific attitudes examined in this study becomes crucial in determining the type of relationships which coexist among specific life, death, and religious orientations. Some of the major discoveries of this research related to life, death, and religious/spiritual attitudes are as follows:

- 1) The search for life meaning does not necessarily mean a neurotic lack of life meaning within the individual's life, but may also entail a deeply engaged and committed involvement with the eternal questions that life poses.
- 2) Existentially/experientially grounded death attitudes appear positively related to both a penetrating life engagement (seeking of life meaning) and the development of an existentially grounded religious/spiritual

orientation. (Quest religiosity).

- 3) The experiential/affective integration of the inevitability of death (existential grounding) appears to be the more salient characteristic determining the relationship of death attitudes to life and religious attitudes.
- 4) Religious development does not necessarily prohibit or facilitate an increased existential awareness of both life and death. The type (traditional versus existentially/experientially based) and functional use (ontological facilitator versus hebetant) of one's religious orientation becomes paramount to the degree one's religious orientation facilitates or insulates the development of existentially based life and/or death attitudes.
- 5) Counselors were found to have emotionally integrated the inevitability of death to a significantly greater degree than comparative other groups. The increased integration of death probably was due to both career experience and specific training. However, counselors also differentially used religion as either an ontological hebetant or facilitator probably dependent on the individual's emotional/existential development (Dabrowski, 1977). Increased levels of integrated death awareness for the Counseling sample was related to both the adoption of tra-

ditional and existentially/experientially based religious orientations.

- 6) The type of death reconciliation engaged by the individual appears to be substantially sex biased. Women were found to emotionally integrate the inevitability of death (affective orientation), while men developed a cognitive confrontation (rational) orientation. A comparison of counselors demonstrated male counselors still primarily engaged a cognitive orientation to death reconciliation, while no substantial sex biased response to the emotional integration of death was noted.

The examination of life, death, and religious attitudes from a Dabrowskian developmental/existential perspective offers the possibility of reconceptualizing previous research findings and the development of new research directions. Analysis of differential attitudes towards life, death, and religious/spiritual orientations allows for the qualitatively different variable interrelationships to be considered within the developmental orientation and/or level of the individual. Disparate research findings may only be primarily a product of the researcher's restrictive conceptualization and operationalization of life, death, and religious/spiritual attitudes. It is the hope of this research to expand the awareness and conceptualization of life, death, and religious attitudes to allow for an increased integration and synthesis of both pre-

vious and present research. The importance of the development and integrated understanding of specific life, death, and religious/spiritual orientations, related to both human growth and personal development, is vigorously encouraged and empirically supported by evidence obtained from this research. A qualitative analysis of specific types and/or functional use of life, death, and religious/spiritual attitudes appears crucial to an integrated awareness and understanding of such attitudes and this research.

Research Limitations

The limitations of this research may be classified into two primary substantive categorizations; 1) Sample Characteristics, and 2) Research Instrumentation. Each of these areas contributes to specific limitations associated with the analysis and interpretation of research data obtained from this study.

Sample Characteristics. The sample of this study was drawn from a population of undergraduate and graduate university students, enrolled in the University of Alberta's Education faculty. The findings and resultant interpretations may be only generalizable to equivalent and/or comparable populations. The totally voluntary nature of the subjects' participation in the study also possibly biases the type of individuals found in the study. Those individuals who had extremely negative attitudes towards death, or found participation in a death attitude study too threatening,

would probably not have been sampled from the general population due to the voluntary nature of subject participation. The full breadth of death attitudes may not have been sampled from the total population thus indicating one measure/context of sample bias.

Research Instrumentation. The type of research instrumentation utilized in this study consisted of self-report response questionnaires. The degree to which these questionnaires reflect authentic attitudes of the respondents will determine many of the relationships between variables examined in this study. The nature of death attitude research itself is problematic in that reported death attitudes may not actually reflect experiential attitudes towards death. Defensive emotional reactions to fear of death or death anxiety may distort the type of data reported by questionnaire respondents. Questionnaire respondents may not be fully conscious of actual death attitudes and report attitudes which reflect more of "how they think they feel" about death, rather than "experientially based" death attitudes. The degree of experiential death awareness and integration as measured by the "Death Reconciliation" construct probably is a significantly limited and superficial measure of fully integrated death awareness.

Implications

Implications for Future Research

The type of research investigation (statistical/quantita-

tive) and instrumentation (quantitative self-report attitude questionnaires) utilized in this research restricts the measurement of qualitative differences between specific group life, death, and religious attitudes. A central question of this research is to what degree is the full "heart-felt" awareness of life, death, and religious/spiritual attitudes measured by the three specific self-report questionnaires. Are there specific "qualitative differences" between individuals in their attitudes towards life, death, and religion which have influenced "development" of existentially or traditionally grounded life, death, and religious attitudes? Is the individual's "experiential integration" of life events as/ or more important than the particular life events confronted in the development of specific attitudes towards life, death, religion? Individuals who have been faced with tragic life/death experiences, but who have highly developed defence mechanisms to insulate them from the emotionality/affectivity of such events, may be less influenced by these types of life events than individuals confronted with less extreme painful life situation but who are more sensitive emotionally. The degree of emotional penetration of "all life experiences" may be the differentiating factor between "somitores" and "vigilantes." A qualitative analysis/investigation of specific subjective attitudes towards these issues, obtained through the use of personal interviews, may add significant data to findings reported in this study. A phenomenological investig-

ation of death, life, and religious attitudes would add immeasurably to an "in-depth" understanding of the relationship between specific life, death and religious attitudes. For example, it would be much easier to ascertain whether traditional religious affiliation necessarily precludes the development of existentially/experientially based religious attitudes and death attitudes.

The research evidence obtained from this study appears to support the contention that examination of life, death, and religious attitudes within unidimensional theoretical and/or operational conceptualizations is extremely limited. Such limited theoretical analysis has probably been the cause of extensive complication and disparity of previous research findings. Examination of life, death, and religious attitudes within a multidimensional framework appears more heuristically sound. The developmental theory of Dabrowski (1964, 1970), which significantly emphasizes the multidimensionality of human development, may prove extremely beneficial as a theoretical prototype for further research explorations into life, death, and religious attitudes within both empirical/experimental and phenomenological analysis.

Implications for Counseling

The effect of specific death attitudes on counselor/client interactions and attitudes, reported in previous research (Manganello, 1977), demonstrated death denial may negatively influence the counseling relationship. Death denial

was found to decrease the level of counselor empathy for the client, especially in working with the terminally ill. The evidence found in this research that counselors had emotionally integrated the inevitability of death (as measured by a death attitude questionnaire) to a significantly greater degree than a comparable noncounseling group appears at first to a positive statement for counselors. However, the differential use of existentially and traditionally based religious orientations by counselors during death reconciliation conditions may be an indicator of death denial by counselors. Those counselors who reported a significantly higher traditional religious orientation during death reconciliation than the absence of such conditions, have probably utilized the traditional religious orientation as an ontological hebetant as suggested by Tennessen and Yalom. Some counselors "report" significantly higher levels of death integration than appears would be realistically the case as demonstrated by significant changes towards traditional religious ideology and its belief in "afterlife." The problem of death denial and counselor "disengagement of empathy" in working with the terminally ill appears at least tangentially supported by the research evidence found in this study. However, counselors who had significantly integrated the inevitability of their own death and developed existentially based religious/spiritual attitudes would probably be more successful candidates in counseling the terminally ill. The degree to which the coun-

selor has individually integrated the eventuality of death of self appears to be an important criterion in the ability of the counselor to empathically relate to the terminally ill. Such lack of empathic understanding by the counselor may cause equal denial within the terminally ill individual which may significantly interfere with the counseling process.

Research evidence found in this study supporting that women tended to reconcile the inevitability of death, through emotionally integrative means, significantly better than men has several important implications. First, women may be more emotionally sensitive (experientially/existentially grounded) to death issues. Thus the labeling of such sensitivity as due to overconcern with body image/decay (Rothman, 1961) appears considerably unjust and a possible example of sex biased research interpretation. Secondly, women because of their emotional sensitivity may also be more adaptive in emotionally integrating the inevitability of death and men equally less adaptive. The social stereotype of the "strong (insensitive) and rational (unemotional) male" may have considerable implications for men in reconciling death issues, both as counselors and clientele. A further extension of these findings may also indicate that women generally have a greater potential (sensitivity) to be existentially grounded to a vast array of life issues. Thirdly, female counselors may also have a greater potential to facilitate emotion integration of death in their clientele due to a less developed dependency on rationalizat-

ion (possible cognitive construct denial mechanisms) which may be engaged particularly during counseling with the terminally ill. Each of these specific areas of gender related research findings appears to have important implications for the counseling relationship and the sex of the counselor. Future research in these areas may delineate even further implications for counselor research and objectives.

EPILOGUE
(An Existential Love Story)

"We Lost Frozen Cells...."

She was once again curled up at my feet. Contentedly purring, unencumbered by vapid thoughts of loneliness and pain. Often I had wished and thought what would it be like to be so uninvolved and unencumbered by thoughts of aging and death. Nietzsche, old friend, you have only to deal with what is....where I am constantly assailed by what might be and sometimes more painfully by what might never be. Suddenly, as if shaken by some deep level of telepathic communication, she breaks from her sleep and looks deeply into my eyes and soul. Gradually I am seductively lost in her golden vision and I seem to sense from some unknown depth that she somehow absurdly knows and understands. Maybe loneliness and pain are universal and my visions of her contended bliss are really just that....only "my visions." A coldness seemed to wretch from the centre of my bones and I suddenly shivered from the searing numbness of this lost fleeting vision. Damn are we all eternally lost?! Not even my dear, loyal friend, safe from such anguished moments of eternal dread. Nonsense, I say to myself in a desperate attempt to break away from the black shroud that seemed to have enwrapped me. She's just a cat! What could she possibly know of man's eternal damnation, for she did not eat of the cursed tree of knowledge. Only we of the Homo Sapienatic tribe are so doubly blessed!

It is oddly curious that the feline species are proportioned to have primarily nocturnal origins when we, the supposed

culmination of the Darwinian evolutionary ladder, seem to be the ones who are wandering in some cosmic eternal night. Her eyes have adapted her to survive extremely well in the darkness of night. Man's internal cognitive vision seems only to blacken what might have once been light. Not very adaptive Mr. Darwin! Especially for the species that is supposed to be the epitome of the laws of natural selection.

Suddenly I am shaken from my dark philosophical meanderings by the sound of the wind in the trees. Nietzsche too is disturbed and rises from her slumber. She stands, stretches and then yawns looking steel grey in the evening light. I notice as she hops down to the oak hardwood floor that a few lost strands of hair are thrown from the dark mass of her thickly matted coat. As I watch the silent silken strands slowly descend, they for a moment catch the light of the fireplace and appear golden, caught in the winds of some eternal cosmic dance. Further they fall and finally are lost in the choking darkness of the room. Having witnessed this seemingly meaningless coincidence of events I am suddenly once again thrown into a state of deep despair. I quickly rub my arms, the movement of my hands trying to bring a sense of warmth back to my body. As I rub my arms I feel a growing sense of anxiety and am now grasped by a sudden wretched sickness in the hollow of my stomach. I'm going to be sick I say to myself and suddenly rise ready to make a wild dash for the toilet in the upstairs washroom. 'But as I become active

again and am involved in my preparations for making an expedient and hasty retreat, my intense feelings of anxiety and nausea slowly subside. Then drawn by the rising tempo of the wind in the trees outside I move to the sitting room bay windows and survey the evening prairie sky.

Lost in the magical reverie of the evening pastoral sky I rather absent mindedly take out my grandfather's pocket watch from my vest pocket and notice that the hands have stopped.....frozen at eight forty-five. It must have just stopped I say to myself and acknowledge that the sun has just only recently set in the horizon. Yes, that would probably make the time somewhere around nine o'clock. Damn watch! Must have just stopped a few minutes ago. I wind my watch and find much to my amazement that it does not continue to function and the tick, tick of its inner mechanisms are not heard in the quiet of the room. Again I shiver, bodily energy cast off into the growing darkness of the room. Guess I'll have to go into town tomorrow and get it fixed. Funny how one takes for granted something like one's watch. That is until it is no longer available or through some mishap has suddenly ceased to function. Regretfully I have become aware of how dependent I have become on that old watch, constantly planning my life around the finite sweep of its hands. I once again look out upon the vast open immenseness of the rolling hills in the distance. It's a little dark for this time of the evening I muse and then notice a sudden flash

on the horizon. The farm yard is rapidly thrown into even further darkness as the whoosh of the Westerly wind increases and dark ominous clouds roll in like some fluffy advancing army of the night.

"Yep, looks like it's really gonna storm tonight," I state outloud as if in dialogue with some unknown silent listener. Damn I must be getting old.....I'm starting to talk to myself, feeling slightly amused and paradoxically disturbed by such occurrences. Usually I seem to get totally lost and absorbed by such harsh and violent summer storms, enthusiastically enjoying the total abandonment that nature often offers. However, tonight something is certainly different. A growing sense of utter foreboding seems to match the gradual increase of the intensity of the wind in the trees. Well I had better hurry and get some wood for the fire tonight before it gets all wet from the storm. Leaving the sitting room I notice Nietzsche in the kitchen quietly lapping at a saucer of milk, seemingly oblivious to the cosmic turmoil about to unfold around her. Stepping out onto the porch I can see the horizon in three directions and notice the rapid advancement of the storm. In a matter of a few minutes the wind has increased to a veritable gale force and feels incredibly harsh against my brow and cheeks. My struggling to find firewood in the dark is periodically aided by intermittent flashes of lightening, allowing for brief glimpses in the now almost total blackness of the storm.

I look to the South and see about half a mile away the Colbow farmhouse, partially sheltered amongst poplar and willow trees. Mr. Colbow had died last year and his wife, Julienne, was now bravely trying to make a go of it on her own. Well she certainly is a strong and determined woman and I hoped she could succeed where her husband had rather reluctantly failed. Maybe I should call her later on to see if everything is okay considering the probable nature of the storm. Yep, it's gonna be a bad one! Then I have some second thoughts about calling Julienne as I have a pretty good idea of what her response would be. I know she would reply in her somewhat serious but usually good natured way, "Oh I'm okay, everything is goin' well. Now you just stop mothering me I can handle things here on the farm quite well on my own!" Yep, knowing Julienne she most probably could. I laugh as I remember how I had often teased her rather stoic determination and would periodically end such conversations with the reply, "Yep, Julienne, you are really quite a guy!" Fortunately Julienne would take such statements both humorously and as an affirmation to both her abilities and determination.

Suddenly I am shaken from such thoughts by an incredible crash of thunder that seems as if it had originated outside the kitchen door. Brought quickly back to my senses I rather clumsily grab a few more pieces of firewood and dash through the kitchen door. As I slam the door behind me the first

large drops of rain splatter noisily against the windows of the kitchen. Entering the sitting room I rather hastily throw two pieces of firewood on the remaining burning embers in the hearth. Returning to my chair in front of the fireplace I feel strangely exhausted. I slouch in my rocking chair and gaze mindlessly into the rising embers of heat and light. In spite of the increased warmth emanating from the fire, a ghostly, vacuous, chill rises from some deep recess within and I shudder in the approaching blackness of the storm and night. Nietzsche seemingly sensing my aloneness and fear jumps up and lays in my lap but can offer little comfort or protection from the dread of my approaching inner storm.

Nietzsche frantically tries to burrow deeper into my lap as the storm thunders violently outside the old frame farmhouse. The trees outside wildly scrape against the windows and walls as if somehow trying desperately to get inside to escape the fury of the storm. The painful groaning of the trees are only quieted by the repeated deafening bombardment of the thunder. The light given off by the fireplace is continually overpowered by brilliant, blinding, flashes of lightening. Out in the remoteness of the farmhouse, civilization and history seem totally lost in the primordial forces of nature. With a sense of dread and a pounding heart I think, "Is it ever really any different?" The only answer comes from the ever increasing

blinding light and the thunderous roar from demonic heavens. Then once again from the deep depths of my soul creeps the haunting anxiety that I knew earlier would not for long remain hidden. I feel my pulse quicken and a disgusting and overpowering nausea seep forth from the very core of my being. God I'm going to be sick again but this time refuse to get up as that would mean the loss of precious contact with Nietzsche. At this moment I feel that the separation would be unbearable and would be tantamount to the loss of everything.....the loss of very existence itself! I have to stay grounded to something alive, something living. An overwhelming sense of fear and abandonment tears through me as I lean over the side of my rocking chair and vomit into the blackness of the night. I shake uncontrollably as spasm after spasm of tremors rack my body. A sense of complete and utter dread overwhelms me as I gasp for air in the stifling horror of my gnawing anxiety. I am now truly going mad I think and desperately try to cling onto some fragmented edge of sanity. The only part of my being that appears to have any control are my hands and arms which frantically clasp my soul mate....Nietzsche. "If I lose her I am lost!" The violence of the storm is no match for the tearing violence within me. I lose all sense of space and time.

Slowly I return to some vague semiconscious state and become once again aware of the cataclysmic turmoil both out-

side and within. The overpowering sense of dread once again engulfs me but unlike before I am not plagued by an overwhelming sense of nausea. As if in some sort of disassociative state the storm outside seems very remote indeed, although I know its natural violence has not dissipated in any way. At the same time I am becoming more aware of the storm deep within me and feel its continual rage. The only positive change from my previous state is I can continue to think quite clearly inspite of the negative sensations that rack my body. What is it? What's going on? I numbly try to pull my thoughts together with not much success at first. "It can't be the storm, I have experienced many storms before and had rather enjoyed them. What's so different this time? Something must have triggered these series of exceedingly unpleasant thoughts and experiences. But what, what?" Once again I had lapsed into periods of talking wildly to myself. Maybe it is truly a state of me going mad. I guess I am no more immune to the real social disease of our times. Ah such post hoc rationalization! Maybe I should never have come here to stay on my uncle's farm out in the middle of this Saskatchewan barrenness. Although for the past month I had generally quite enjoyed the peace and solitude. Well I have only another week here until Uncle Louis returns from the hospital in Saskatoon. He thought he may have had cancer of the prostate glands but exploratory oper-

ations and tests proved the existence of only nonmalignant cysts. Maybe I have been working too hard at graduate school in Edmonton and all this is a delayed reaction to overwork and academic stress. I rather have been working too hard on my master's thesis.

Suddenly a shudder of anxiety jolts me away from such random thoughts and I am pulled once more into the black depths of my experience. I feel another wave of dread totally shake my body and a rapid increase of nausea pervades my entire body. I am once again looking for the answer to the question of why. My mind takes off in several directions and as always I come back with no satisfactory answers for my predicament. I keep thinking if I am to continue to experience this horror at least I wanted an answer as to why or how it all began. Maybe if I could find some answers then I could derive some meaning from this madness!

A sudden crack of thunder brings me back to an even greater awareness of my surroundings and out of the deep reverie into which I had lapsed for who knows how long. The gale force winds outside still blasts the farm yard, sending torrents of rain constantly beating on the roof, walls, and windows. My thoughts of the cool, driving rain seem to increase the awareness of my surroundings and greater clarity to my thinking. There must be an answer to this somewhere. If only I knew where to and more importantly how to find it. Another blast of wind suddenly brings me

further back to the immediate experiencing of the room, aided by the scraping noises of the trees on the exterior of the house. Scraping, ceaselessly scraping.....the trees enduring on and on as if somehow trying to dig out of my memory the reason, the primal cause of all this madness. Suddenly aware of my surroundings I am violently yanked back into a more immediate awareness of the storm and Nietzsche lying on my lap. I slowly look down to see my fingers rhythmically moving, stroking the matted hair of my cat's back. I notice Nietzsche's long strands of persian blue-grey hair slowly slide through my fingers. The hair continually moving through my fingers only to reemerge with each stroke of my sweat covered hand. I had found the answer and again am thrown into another violent spasm of nausea, causing me to vomit once more in the lost lonely farmhouse.

The answer was terrifyingly simplistic, hidden in what now seems totally obvious. The answer was truly hidden in Nietzsche's hair. My thoughts swiftly returned to the vision of Nietzsche jumping off my lap to the floor. Back to the sight of my watching the few strands of hair fly off her back and caught briefly in the light of the fire appear golden but for a brief moment. Then slowly, like some dead star particle, fall to earth vanishing into the black void of the night. Is this not the eternal predicament of all mankind? A much too brief and meaningless journey. Too few like the lonely strands that manage to escape from the

matted entangled mass of her back to briefly glow in life's golden light but for a moment. Is this not the plight of all truly knowing people? Too few escape the matted, entangled mass man to briefly glow but for an instant in the golden light of true wisdom. Pulled by the pain and suffering of such existential awareness to fall back into the primordial black void of death. Are we all not lost dead cells but briefly thrown into the light of life on an equally meaningless and vacuous journey?

The storm outside builds to an incredible crescendo, with constant flashes of light and roar of thunder. The cosmic rage, both inside and out, is finally too much for Nietzsche and she madly dashes from my lap scurrying out of the sitting room as quickly as her squat body and short legs would take her. Undoubtedly heading for some dark, safe, and unknown hiding place. For me it certainly wasn't that simple or easy. Where was I to run and hide, alone, so alone in this dark frozen night? With the loss of Nietzsche the feelings of isolation and total aloneness completely overpower me and I collapse in chair with my head falling into my hands upon my lap. Violent and wretched sobs painfully tear from the depths of my heart and soul.

Is life truly worth living or is it only some brief and meaningless cosmic madness? Had I really gone mad or had I finally and unretrievably become painfully sane? The tears flowed from my eyes wetting my face, hands, and lap.

Sobs continued to violently rack my body with periodic spasms of pain and fear. Can there be truly any meaning to the lives of any of us? Damn how I had wished I had never asked that question. At that precise moment an incredible barrage of thunder echoes through the night and the kitchen door is violently thrown open, allowing the total madness outside to enter. A figure stands silhouetted against the blinding flashes of the storm. Sitting up for a moment, both startled and scared, I stare at the door as my eyes adjust to the blinding flashes in the night. In an old green raincoat, black rubber boots, and rain hat.....stands Julianne. Scared and trembling, with face wet from tears and the storm, she slowly enters the sitting room. As I look up from my rocking chair our eyes meet and briefly once again I know the answer. We lost frozen cells in the night.

TABLES
AND
CORRELATIONAL MATRICIES

TABLE I
DEMOGRAPHICS OF SAMPLE

(Independent and Dependent Variables)

	Graduate Students			Undergraduate Students		
	$\bar{X}$	S.D.	N	$\bar{X}$	S.D.	N
SEX *	1.2	.51	23	1.2	.41	80
AGE **	30.5	6.96	26	23.3	6.32	80
SONG	73.2	14.28	32	74.1	14.44	80
CONF	22.5	2.90	32	21.1	2.90	80
INTEG	28.5	6.36	32	28.5	4.92	80
TOTAL	51.1	6.85	32	49.5	6.10	80
QUEST ₁	40.4	11.40	32	42.8	11.16	80
QUEST ₂	43.2	6.97	17	43.6	10.93	80

* 9 subjects of the graduate sample did not indicate their sex on the response questionnaires.

** 4 subjects of the graduate sample did not indicate their age on the response questionnaires.

Total Grad. Students: 32 Total Undergrad. Students: 80 Total Sample Size: 112

TABLE II

AGE AND SEX SAMPLE CHARACTERISTICS

Total Graduate Sample								Total Undergraduate Sample							
AGE	16-20	21-25	26-30	31-35	36-40	41-45	45-50	16-20	21-25	26-30	31-35	36-40	41-45	45-50	
Male															
N	0*	3*	2*	2*	2*	1*	1*	4	10	2	1	2	0	0	
%	0.0*	11.5*	7.7*	7.7*	7.7*	7.7*	3.8*	5	12.5	2.5	1.3	2.5	0	0	
Female															
N	0*	3*	3*	4*	0*	0*	0*	28	21	8	1	1	0	2	
%	0.0*	11.5*	11.5*	15.4*	0.0*	0.0*	0.0*	35.0	26.3	10.0	1.3	1.3	0	2	
Total															
N	1**	7**	7**	7**	2**	1**	1**	32	31	10	2	3	0	2	
%	3.8	27.0	27.0	27.0	7.7	3.8	3.8	40.0	38.8	12.5	2.5	2.5	0	2.5	

* Both the number (N) and percentage (%) of cases indicated in each age category were representative of those reported and not of all the subjects in the sample.

** Both the number (N) and percentage (%) of cases indicated were based on the total number of subjects who reported their age and/or sex; N = 26.

TABLE III
AGE AND SEX SAMPLE CHARACTERISTICS

		Non-Counseling Graduate Sample							Counseling Graduate Sample						
AGE		16-20	21-25	26-30	31-35	36-40	41-45	46-50	16-20	21-25	26-30	31-35	36-40	41-45	46-50
<u>Male</u>															
N		0*	1*	1*	1*	2*	0*	1*	0	2	1	1	0	1	0
%		0.0*	9.1*	9.1*	9.1*	18.2*	0.0*	9.1	0.0	13.3	6.7	6.7	0.0	6.7	0
<u>Female</u>															
N		0*	0*	0*	0*	0*	0*	0*	0	3	3	4	0	0	0
%		0.0*	0.0*	0.0*	0.0*	0.0*	0.0*	0.0*	0.0	20.0	20.0	26.7	0	0	0
<u>Total</u>															
N		1**	2**	3**	2**	2**	0**	1**	0	5	4	5	0	1	0
%		9.1	18.2	27.2	18.2	18.2	0.0	9.1	0.0	33.3	26.7	33.3	0.0	6.7	0

* Both the number (N) and percentage (%) of cases indicated in each age category were representative of those reported and not of all the subjects in the sample.

** Both the number (N) and percentage (%) of cases indicated were based on the total number of subjects who reported their age and/or sex: N = 11.

TABLE IV
CORRELATION MATRIX FOR TOTAL SAMPLE

SEX		SEX		(Pearson Product-Moment Correlations)	
AGE	.31 ** (101)	AGE			
SONG	-.06 (103)	SONG	-.32*** (106)		
CONF	.20 (103)	CONF	.09 (106)		
INTEG	.02 (103)	INTEG	.13 (112)		
TOTAL	.15 (103)	TOTAL	.86*** (112)		
QUEST ₁	-.11 (103)	QUEST ₁	.29 (112)		
QUEST ₂	-.09 (49)	QUEST ₂	.64*** (53)		

* p = <.05 (N) indicates the number of subjects in each cell
 ** p = <.01 from which the correlations were computed.
 *** p = <.001

TABLE V
CORRELATION MATRIX FOR UNDERGRADUATE SAMPLE

SEX		(Pearson Product-Moment Correlations)									
AGE	SEX	AGE	SONG	CONF	INTEG	TOTAL	QUEST ₁	QUEST ₂			
	.16										
SONG	-.06 (80)	-.32*** (80)									
CONF	.10 (80)	-.01 (80)	.00 (80)								
INTEG	.13 (80)	.01 (80)	.03 (80)	.22* (80)							
TOTAL	.21* (80)	.01 (80)	.06 (80)	.65*** (80)	.84*** (80)						
QUEST ₁	-.04 (80)	-.20* (80)	.45*** (80)	.04 (80)	.24** (80)	.21* (80)					
QUEST ₂	-.15 (80)	-.11 (36)	.27* (36)	-.09 (36)	.10 (36)	.03 (36)	.77*** (36)				

(N) indicates number of subjects in each cell from which the correlations were computed.

* p - .05
** p - .01
*** p - .001

TABLE VI
CORRELATION MATRIX FOR GRADUATE SAMPLE

SEX	SEX	(Pearson Product-Moment Correlations)									
AGE	.36* (21)										
SONG	-.13 (23)	AGE	-.30* (26)								
CONF	.39* (23)	SONG	-.13 (32)	CONF	-.13 (32)						
INTEG	-.30 (23)	CONF	.07 (26)	INTEG	-.05 (32)	INTEG					
TOTAL	-.14 (23)	INTEG	-.25 (26)	TOTAL	.37** (32)	TOTAL	.91*** (32)				
QUEST ₁	-.22 (23)	TOTAL	-.19 (26)	QUEST ₁	.29* (32)	QUEST ₁	.40** (32)	QUEST ₁	.40** (32)		
QUEST ₂	.05 (13)	QUEST ₁	-.24 (26)	QUEST ₂	.27 (32)*	QUEST ₂	.08 (32)	QUEST ₂	.16 (17)	QUEST ₂	.23 (17)
		QUEST ₂	-.06 (15)		-.22 (17)		-.00 (17)		-.17 (17)		

* p = <.05
** p = <.01
*** p = <.001

(N) indicates number of subjects in each cell from which the correlations were computed.

TABLE VII

CORRELATION MATRIX FOR COUNSELING GRADUATE SAMPLE

SEX		SEX		(Pearson Product-Moment Correlations)	
AGE	.25 (15)	AGE			
SONG	.12 (15)	SONG			
CONF	.45* (15)	CONF			
INTEG	.16 (15)	INTEG			
TOTAL	.33* (15)	TOTAL			
QUEST ₁	.09 (15)	QUEST ₁			
QUEST ₂	.52 (8)	QUEST ₂			

(N) indicates number of subjects in each cell from which the correlations were computed.

* p - < .05
*** p - < .001

TABLE VIII
CORRELATION MATRIX FOR NON-COUNSELING GRADUATE SAMPLE

SEX	SEX	(Pearson Product-Moment Correlations)			
AGE	****	AGE			**** sex correlation coefficients may not be meaningful due to lack of any females reporting their sex on the attitude questionnaire for this sample group only.
SONG	****	SONG			
CONF	****	CONF			
INTEG	****	INTEG			
TOTAL	****	TOTAL			
QUEST ₁	****	QUEST ₁			
QUEST ₂	****	QUEST ₂			

#	p - .05	(N)	indicates number of subjects in each cell
##	p - .01		from which the correlations were computed.

TABLE IX
COMPARISON OF DIFFERENCES BETWEEN MEANS
(Total Graduate X Undergraduate Comparisons)

Variable		Mean Scores	Degrees of Freedom	F Value Obtained	Probability Of F Value
SEX:	Grad.	1.57	22	11.79***	.009**
	Under.	1.21	79		
AGE:	Grad.	30.46	24	23.55	.000**
	Under.	23.36	79		
SONG:	Grad.	73.19	31	0.08	.775
	Under.	74.05	79		
CONF:	Grad.	22.47	31	4.87	.029*
	Under.	21.15	79		
INTEG:	Grad.	28.65	31	0.03	.855
	Under.	28.45	79		
TOTAL:	Grad.	51.13	31	1.38	.243
	Under.	49.58	79		
QUEST ₁	Grad.	40.44	31	1.06	.306
	Under.	42.85	79		
QUEST ₂	Grad.	43.29	16	.02	.889
	Under.	43.69	35		

* $p = < .05$

** $p = < .01$

*** F value for the differences between means does not reflect actual sex differences between the two samples in that no women within the Non-Counseling Graduate sample reported their sex on the attitude questionnaire.

TABLE X
COMPARISON OF DIFFERENCES BETWEEN MEANS
(Retest Graduate X Undergraduate Comparisons)

Variable		Mean Scores	Degrees of Freedom	F Value Obtained	Probability Of F Value
SEX:	Grad.	1.58	11	3.54	.064
	Under.	1.29	34		
AGE:	Grad.	29.00	13	6.76	.012**
	Under.	23.77	34		
SONG:	Grad.	76.81	15	0.23	.632
	Under.	74.71	34		
CONF: :	Grad.	22.50	15	1.12	.295
	Under.	21.65	34		
INTEG:	Grad.	29.44	15	0.22	.639
	Under.	28.60	34		
TOTAL:	Grad.	51.94	15	0.68	.412
	Under.	50.25	34		
QUEST ₁	Grad.	40.38	15	0.71	.404
	Under.	43.29	34		
QUEST ₂	Grad.	43.31	15	0.23	.879
	Under.	43.77	34		

** $p = < .01$

TABLE XI
COMPARISON OF DIFFERENCES BETWEEN MEANS
(Total Counseling X Non-Counseling Comparisons)

Variable	Mean Scores	Degrees of Freedom	F Value Obtained	Probability Of F Value
SEX:	Couns. 1.33 Non. 2.00***	14 7	14.61***	.001**
AGE:	Couns. 29.53 Non.	14 10	.62	.483
SONG:	Couns. 77.87 Non. 69.06	14 16	3.25	.082
CONF:	Couns. 21.67 Non. 23.18	14 16	2.25	.144
INTEG:	Couns. 31.60 Non. 26.06	14 16	7.26	.011**
TOTAL	Couns. 53.27 Non. 49.24	14 16	2.93	.097
QUEST ₁	Couns. 45.00 Non. 36.41	14 16	5.13	.031*
QUEST ₂	Couns. 46.25 Non. 40.67	8 9	3.27	.091

* $p = < .05$

** $p = < .01$

*** F value for the differences between means does not reflect actual sex differences between the two samples in that no women within the Non-Counseling Graduate sample reported their sex on the attitude survey.

TABLE XII
COMPARISON OF DIFFERENCES BETWEEN MEANS
(Retest Counseling X Non-Counseling Comparisons)

Variable	Mean Scores	Degrees of Freedom	F Value Obtained	Probability Of F Value
SEX:	Couns. 1.37 Non. 2.00	7 3	5.56***	.04*
AGE:	Couns. 27.87 Non. 30.50	7 5	.96	.347
SONG:	Couns. 79.38 Non. 74.25	7 7	.74	.405
CONF:	Couns. 22.00 Non. 23.00	7 7	.48	.499
INTEG:	Couns. 32.38 Non. 26.50	7 7	3.49	.080
TOTAL:	Couns. 54.37 Non. 49.50	7 7	1.82	.198
QUEST ₁	Couns. 46.25 Non. 34.50	7 7	5.69	.032*
QUEST ₂	Couns. 46.25 Non. 40.38	7 7	3.23	.094

* $p = < .05$

*** F value for the differences between means does not reflect actual sex differences between the two samples in that no women within the Non-Counseling Graduate sample reported their sex on the attitude survey.

TABLE XIII
COMPARISON OF DIFFERENCES BETWEEN VARIANCES
(Total Graduate X Undergraduate Comparisons)

Variable	Variance	Degrees of Freedom	Critical F Value	F Value Obtained
SEX:	Grad. 2.43 Under. 1.46	22 79	1.65	1.516
AGE:	Grad. 48.30 Under. 39.94	25 79	1.65	1.212
SONG:	Grad. 203.92 Under. 208.22	31 79	1.60	1.021
CONF:	Grad. 8.35 Under. 8.12	31 79	1.60	1.032
INTEG:	Grad. 40.45 Under. 24.11	31 79	1.60	1.673*
TOTAL:	Grad. 46.92 Under. 36.97	31 79	1.60	1.269
QUEST ₁	Grad. 129.73 Under. 124.32	31 79	1.60	1.040
QUEST ₂	Grad. 46.10 Under. 119.45	16 35	2.42	2.596**

* Both the Critical F Value and F Value Obtained are indicated at the .05 level of significance.

** Both the Critical F Value and F Value Obtained are indicated at the .01 level of significance.

TABLE XIV
COMPARISON OF DIFFERENCES BETWEEN VARIANCES
(Retest Graduate X Undergraduate Comparisons)

Variable		Variance	Degrees of Freedom	Critical F Value	F Value Obtained
SEX:	Grad. Under.	.27 .21	11 34	2.08	1.262
AGE:	Grad. Under.	24.01 46.24	13 34	2.00	1.888
SONG:	Grad. Under.	139.71 238.09	15 34	1.92	1.703
CONF:	Grad. Under.	8.01 6.50	15 34	1.92	1.226
INTEG:	Grad. Under.	46.10 29.81	15 34	1.92	1.555
TOTAL:	Grad. Under.	54.91 41.22	15 34	1.92	1.336
QUEST ₁	Grad. Under.	127.23 132.94	15 34	1.92	1.046
QUEST ₂	Grad. Under.	49.14 122.77	15 34	2.47	2.501**

** Both the Critical F Value and F Value Obtained are indicated at the .01 level of significance.

TABLE XV
COMPARISON OF DIFFERENCES BETWEEN VARIANCES
(Total Counseling X Non-Counseling)

Variable		Variance	Degrees of Freedom	Critical F Value	F Value Obtained
SEX:	Couns.	.24	14	0.00	0.00
	Non.	0.00*	7		
AGE:	Couns.	28.84	14	2.86	2.69
	Non.	77.62**	10		
SONG:	Couns.	157.00	14	2.37	1.40
	Non.	219.04	16		
CONF:	Couns.	4.79	14	2.37	2.26
	Non.	10.89	16		
INTEG:	Couns.	4.44	14	2.37	1.53
	Non.	6.78	16		
TOTAL:	Couns.	26.07	14	2.37	2.32***
	Non.	60.06	16		
QUEST ₁	Couns.	163.84	14	2.37	2.32***
	Non.	70.72	16		
QUEST ₂	Couns.	41.60	7	3.50	1.06
	Non.	39.19	8		

* Due to the fact that no females indicated their sex on the attitude questionnaires for the Non-Counseling sample any sex differences could not be indicated.

** Due to the fact that 4 subjects of the Non-Counseling sample did not indicate their age such age comparisons although close may not be entirely correct.

*** $p = < .05$

TABLE XVI
COMPARISON OF DIFFERENCES BETWEEN VARIANCES
(Retest Counseling X Non-Counseling)

Variable		Variance	Degrees of Freedom	Critical F Value	F Value Obtained
SEX:	Couns.	0.06	7	3.79	0.000
	Non.	0.00	7		
AGE:	Couns.	15.21	7	3.79	2.520
	Non.	38.44	7		
SONG:	Couns.	46.24	7	3.79	5.120*
	Non.	237.16	7		
CONF:	Couns.	4.41	7	3.79	2.770
	Non.	12.25	7		
INTEG:	Couns.	25.00	7	3.79	2.190
	Non.	54.76	7		
TOTAL:	Couns.	34.81	7	3.79	1.980
	Non.	69.89	7		
QUEST ₁	Couns.	118.10	7	3.79	1.560
	Non.	75.69	7		
QUEST ₂	Couns.	42.25	7	3.79	1.030
	Non.	43.56	7		

* Both Critical F Value and F Value Obtained are indicated at the .05 level of significance.

TABLE XVII
COMPARISON OF DIFFERENCES BETWEEN TEST-RETEST VARIANCES

Comparison Groups	Variance	Degrees of Freedom	Critical "t" Value	Obtained "t" Value
Total Grad. Quest ₁ Total Grad. Quest ₂	123.2 47.2	15	2.13	2.17*
Total Undergrad. Quest ₁ Total Undergrad. Quest ₂	132.2 118.8	35	2.02	0.65
Grad. Couns. Quest ₁ Grad. Couns. Quest ₂	66.9 39.1	7	2.36	0.68
Grad. Non-Couns. Quest ₁ Grad. Non-Couns. Quest ₂	84.5 44.2	7	2.36	0.70
Higher Quest ₁ Scores Undergrad. Lower Quest ₂ Scores Undergrad.	106.9 161.3	12	2.18	1.52
Higher Quest ₂ Scores Undergrad. Lower Quest ₁ Scores Undergrad.	127.3 132.3	20	2.08	0.17
Higher Quest ₁ Scores Grad. Lower Quest ₂ Scores Grad.	81.0 37.2	5	2.57	1.01
Higher Quest ₂ Scores Grad. Lower Quest ₁ Scores Grad.	44.9 151.3	8	2.31	2.38*

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* $p < .05$

TABLE XVIII

COMPARISON OF MEANS, STANDARD DEVIATIONS, AND RANGES OF ATTITUDE SCORES

(Graduate and Undergraduate Samples)

Total Graduate Sample							Total Undergraduate Sample									
AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂							AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂									
$\bar{X}$	30.	1.6	73.2	22.5	28.7	51.1	40.4	43.2	23.4	1.2	74.1	21.2	28.5	49.5	42.8	43.6
S.D.	6.9	.51	14.3	2.9	6.4	6.9	11.4	6.9	6.3	.5	14.4	2.9	4.9	6.1	11.6	10.9
RANGE	25.	1.0	67.0	11.0	25.0	40.0	34.0	28.0	29.0	1.0	65.0	17.0	11.0	32.0	52.0	43.0
N	26.	23.	32.0	32.0	32.0	32.0	32.0	17.0	80.0	80.	80.0	80.0	80.0	80.0	80.0	36.0

Quest Test - Retest Graduate Sample							Quest Test - Retest Undergraduate Sample									
AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂							AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂									
$\bar{X}$	30.0	1.6	74.6	22.2	29.3	51.2	39.9	43.3	24.2	1.2	73.9	21.9	28.5	49.4	42.8	43.6
S.D.	5.3	.5	14.2	2.9	6.6	7.4	11.1	6.8	7.1	.4	15.5	2.6	5.6	6.9	11.5	10.9
RANGE	28.	1.	54.0	11.0	25.0	27.0	40.0	28.0	32.0	1.0	68.0	11.0	23.0	28.0	43.0	43.0
N	15	13.	17.0	17.0	17.0	17.0	17.0	17.0	36.0	36.	36.0	36.0	36.0	36.0	36.0	36.0

TABLE XIX

COMPARISON OF MEANS, STANDARD DEVIATIONS, AND RANGES OF ATTITUDE SCORES

(Counseling and Non-Counseling Graduate Samples)

Total Graduate Counseling Sample							Total Graduate Non-Counseling Sample										
	AGE	SEX	SONG	CONF	INTEG	TOTAL	QUEST ₁	QUEST ₂		AGE	SEX	SONG	CONF	INTEG	TOTAL	QUEST ₁	QUEST ₂
$\bar{X}$	29.3	1.3	77.9	21.6	31.6	53.3	41.6	46.3		31.7	2*	69.1	23.1	26.1	49.2	36.4	40.7
S.D.	5.3	.5	12.5	2.2	4.4	5.1	13.2	6.5		14.8	0*	14.8	3.3	6.8	7.8	8.4	6.3
RANGE	12.0	1.0	46.0	6.0	15.0	17.0	42.0	22.0		25.0	2*	54.0	11.0	12.0	28.0	24.0	22.0
N	15.0	15.	15.0	15.0	15.0	15.0	15.0	8.0		10.0**8*		17.0	17.0	17.0	17.0	17.0	9.0

Counseling Test-Retest Sample							Non-Counseling Test-Retest Sample									
AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂							AGE SEX SONG CONF INTEG TOTAL QUEST ₁ QUEST ₂									
$\bar{X}$	27.9	1.4	79.3	22.0	32.4	54.4	46.3	46.3	30.5	2.0	74.2	23.0	26.5	49.5	34.5	40.4
S.D.	3.9	.5	6.8	2.1	5.0	5.9	10.9	6.5	6.2	0.0	15.4	3.5	7.4	8.3	8.7	6.6
RANGE	10.0	1.0	34.0	6.0	38.0	17.0	29.0	22.0	17.0	0.0	43.0	10.0	22.0	27.0	22.0	22.0
N	8.0	8.0	8.0	8.0	8.0	8.0	8.0	8.0	6.0	4.0	8.0	8.0	8.0	8.0	8.0	8.0

* Of the 17 Graduate Non-Counseling Students only 8 (all males) reported their sex.

** Of the 17 Graduate Non-Counseling Students only 10 (all males) reported their age.

TABLE XX

COMPARISON OF MEANS, STANDARD DEVIATIONS, AND RANGES OF ATTITUDE SCORES

(Graduate and Undergraduate Samples)

Higher Initial Test-Retest Quest Scores: Test-Retest Graduate Sample										Higher Initial Test-Retest Quest Scores: Test-Retest Undergraduate Sample														
AGE SEX SONG CONF					INTEG TOTAL QUEST ₁ QUEST ₂					AGE SEX SONG CONF					INTEG TOTAL QUEST ₁ QUEST ₂									
$\bar{x}$					27.0	1.3	81.3	23.6	29.3	51.5	39.9	43.3	24.2					1.2	83.6	22.2	28.4	49.4	47.1	36.5
S.D.					4.0	.5	15.9	2.8	4.6	6.7	9.0	6.1	7.1					.4	15.9	2.3	5.8	6.5	10.3	12.7
RANGE					15.0	1.0	17.0	8.0	11.0	17.0	22.0	15.0	28.0					1.0	59.0	7.0	21.0	18.0	35.0	29.0
N					6.0	6.0	7.0	7.0	7.0	7.0	7.0	7.0	4.0					14.	14.0	14.0	14.0	14.0	14.0	14.0

Lower Initial Test-Retest Quest Scores: Test-Retest Graduate Sample										Lower Initial Test-Retest Quest Scores: Test-Retest Undergraduate Sample														
AGE SEX SONG CONF					INTEG TOTAL QUEST ₁ QUEST ₂					AGE SEX SONG CONF					INTEG TOTAL QUEST ₁ QUEST ₂									
$\bar{X}$					31.8	1.9	71.8	21.8	27.9	49.1	34.5	44.1	24.9					1.2	63.6	20.8	28.5	49.9	53.0	45.0
S.D.					5.9	.4	16.3	7.2	7.2	6.7	12.3	6.7	8.6					.4	14.3	4.6	5.5	7.0	11.5	11.3
RANGE					15.0	1.0	54.0	8.0	25.0	25.0	27.0	28.0	32.0					1.0	41.0	10.0	21.0	28.0	44.0	41.0
N					7.0	8.0	10.0	10.0	10.0	10.0	10.0	10.0	22.0					22.	22.0	22.0	22.0	22.0	22.0	22.0

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